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The Nation.

NEW YORK, THURSDAY, APRIL 14, 1904.

The Week.

Mr. Cleveland's declaration for Judge Parker has "thrown the Bryanites into a rage." But is not this their normal condition? So far as our observation goes, they are never really happy unless angry. And as for turning them against Judge Parker, they were against him long before Mr. Cleveland's interview. They had already detected alarming symptoms of sanity in the New York candidate. Of his political opinions, they knew no more than the next man, but the mere fact that his eye did not roll, that he was cool and quiet, and associated with intelligent people, was enough for them. So they instantly began to cut themselves with knives and to grow frantic, after the fashion of the prophets of Baal. Republican editors are shaking their heads pityingly over these signs of Democratic discord. But the general conclusion will be, we suspect, that it was a peculiarly lucky day for Judge Parker that brought him, with Mr. Cleveland's endorsement, the threat of war to the knife by Mr. Bryan. Mr. Bryan's political estate is rapidly becoming one of vanity and vexation of spirit. Indeed, it is almost pitiful. He is reduced to a strange combination of helplessness and effrontery. Whatever he had left in the way of a personal machine has been boldly bought up by Hearst, and he is now little but a tail to that ignominious kite; yet he shouts as loudly as ever. But it is the cry of a despairing man. Even in his own State he is making pathetic appeals to his old friends not to desert him; and with a really ludicrous failure to perceive the indelicacy of it all, he calls for subscriptions to his paper, the *Commoner*. Whether he is trying to save his party organization or save his newspaper, people will find it hard to decide. At any rate, it is the strangest of campaign slogans yet raised: "Now is the time to subscribe!"

The action of the Kansas Democratic convention on Thursday will be taken, on the whole, as marking a further decline of the Hearst movement in the West—and it is only there that it has had any real strength. Three weeks ago it was thought impossible to prevent Kansas Democrats from going madly for Hearst. On Thursday, however, his followers were not in control of the convention, and numbered only a minority of the delegates chosen. A "harmony resolution" was adopted, expressing admiration for his attacks upon the Coal Trust, but nothing was said about his Presidential candidacy. This was bad enough as it stood, and every such dallying with a notoriously unfit man must hurt the Democratic party East and West; but, considering what was claimed in advance by the Hearst boomers, and what was feared by his opponents, the result is a distinct setback for the unspeakable candidate. Many will agree with the comment of a shrewd observer in this city: "Well, if Hearst cannot do better than that in a sure Republican State where Democrats come cheap, it is all up with him."

Mr. Roosevelt, the well-known author, openly censured, in his speech at the publishers' dinner in Washington on Thursday night, some of the tendencies of Mr. Roosevelt the President. This plain-spoken literary man had strong words of condemnation for all empty national boasting, especially for the use of language which might give offence to foreign nations. Evidently he had in his mind that series of speeches, made by a peripatetic President last year, which so fluttered all the European dovecotes. That rash public man whom Roosevelt the writer has now so effectively rebuked, took precisely the "big-stick" tone which is so offensive and dangerous in the mind of the author who entertained the publishers with a plea for sobriety and restraint. At Tacoma, for example, on May 22, 1903, the President declared that this country must be "dominant" over the Pacific Ocean, and that we must have a fighting navy able to cope with that of any "great Power" that might "throw off the restraints of international morality." Little did he think then of being taken to task one day for such inflammatory utterance by Roosevelt the bookman! Nor did Mr. Roosevelt, the dweller in the still air of delightful studies, spare that President who has been bidding his countrymen "play a great part" in the world and go forth to "police" all nations. To the clear gaze of that cultured maker of books, Theodore Roosevelt, all this appears as both silly and unpatriotic. "When all is as it ought to be in nation and State and municipality, here at home, we can then talk about reforming the rest of mankind. Let us begin at home." So true is the saying that a statesman who is also a littérateur bears a sword with two edges. One of them he can turn against himself.

Additional protection for the President—any law that will make his life more inviolate—is heartily desired by all good citizens. The bill now before the Senate does not, however, accomplish this end. The minority of the Committee on the Judiciary raises the objection that the bill puts the President, Vice-President, Cabinet officers, and foreign ambassadors and ministers—say fifty men in all—in a superior and distinct class, entitled to a higher degree of protection than other officials, citizens, and inhabitants of the United States. The plea against class legislation is weighty, but it might be overborne were there positive merits in the measure. As a matter of fact, there are none. The present law affords all the protection that any law can afford. Nothing can be gained by punishing with death an unsuccessful assault with intent to kill. The hand of a Presidential assassin would not be stayed for an instant by the expectation of death in case of failure. The criminal hopes to murder, and he looks for nothing but capital punishment. We do not increase the dignity or safety of the President by writing a bloody statute upon our books.

The Recessional should have been sung while the House was voting on the Philippine Shipping bill. The Spight amendment, deferring until 1909 the application of our coastwise laws to the Islands, was rather more than the "stand-patters" could swallow. It was bad enough to have to allow the Philippines until July, 1906, to get ready for the change, but some concession had to be made to decency. Under the decadent rule of Spain, the Manila merchants could ship their goods to other parts of the world, or to their fellow-colonists, in the vessels that would carry them the cheapest. One flag was as good as another to them for this purpose. But that is altogether out of keeping with our ways. Our motto is, "The flag and an appropriation"; only, in this case, we propose to furnish the flag and make the Philippine merchants furnish the appropriation. By limiting their trade to American ships, we shall, of course, make them pay higher freight rates than before. But we take good care to remind them that, though they are in the United States, they are not of it. The Islands are a part of our coast line, but they are foreign territory when they attempt to ship their products to this country. Goods carried from Boston to San Francisco by water have to go in American ships, but they do not pay duties on arrival. We apply the first half of this policy to the Philippines, but not the last. No doubt the Filipinos are anxious that some power should stir up our conscience, "Lest we forget." Is it possible we have forgotten the British Navigation laws, and the part they played in bringing about the American Revolution?

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The full report of the Senate's memorial oratory in honor of the late Senator Hanna leaves one marvelling that the most august legislative body in the world has no more adequate method of eulogizing its dead. Senator Hanna had not left a great mark upon national legislation, so that there was hardly material for a comprehensive funeral oration. But he was a man of singular capacity for friendship, and his death was a matter of real regret to most of his associates. It was fitting that some brief and simple expression of this personal regard should be made, and it is not surprising that as many as fifteen Senators spoke. What is surprising is that, dealing with a very simple theme, they should have managed to fill thirty columns of the *Congressional Record* with stilted rhetoric and whatever commonplace gleanings of poetical scraps were supplied by their private secretaries. Of course, there were exceptions. Mr. Foraker's staccato paragraphs show at least the desire to be generous without being fulsome toward a departed adversary. Mr. Blackburn's address was a handsome appreciation of a political opponent. Much may be forgiven to the personal grief that led Mr. Scott into hero-worship of very doubtful taste, while Mr. Beveridge's rhetoric gilds impartially empire stretching beyond the setting sun, and the funeral pomps of a friend. Others, too, were not wholly unworthy of the occasion. But what shall be said of Mr. Elkins's pious periods, interlarded with verse; what shall be written of the other eulogies that begin with a poetical quotation and end with a prayer? In a way, the least said about them the better.

Weighty and admirable words were pronounced by Judge Adams at St. Louis on April 5 in sentencing Senator Burton. The latter may obtain a new trial, and may even be welcomed back into the Senate, but an ineffaceable stigma has been put upon him. As the judge said, the great lesson of his conviction is that "public office is not a sure or safe passport to private thrift." Burton was careless and got caught. He may well protest that he is no more blamable than thousands of other officeholders, except for being less cunning than they. But the law of the land has now laid its heavy hand upon him. It should be a solemn warning to all engaged in the kind of crime of which he has been proved guilty. Many a Senator should tremble as he reads the remarks of Judge Adams, reasoning of righteousness and judgment to come.

Secretary Moody's guarded references, in his annual report, to the project of a General Staff for the Navy have now passed into open opposition. Before the House Committee on Naval Affairs he argued strongly on Monday against the creation of a body which might usurp the authority of the Secretary himself. Under our system, a civilian must be at the head of the navy, responsible to the President, and he to the people. Mr. Moody made it very plain that he feared lest an overweening General Staff should impair that full control and employment of the navy which ought to rest with the Administration. But the Secretary is a firm believer in seeking expert advice and in making the navy as efficient as possible. Hence his advocacy of the bill to create a general board of technical advisers to the Secretary, the detail of officers composing it to be regulated by law. The measure seems to be a sensible compromise. It may not be passed by Congress this session, but it is certain that the General Staff bill will not be.

Joseph W. Folk seems likely to be nominated by the Democrats for Governor of Missouri. His boom is an example of popular uprising in the teeth of machine opposition, for there is no man in the State more bitterly hated by the machine men of both parties. When he began his work in St. Louis as Circuit Attorney—the office corresponds to that of district attorney here—he found that the criminals who were robbing the city and State were the machine ring, backed by a certain number of presumably respectable bankers, street-railway and gas "magnates," and brewers. There is no politics in "graft," and both Democrats and Republicans were busy carrying off all they could lay hands on. Mr. Folk followed the trail of corruption up to the Lieutenant-Governor, and he even found footprints pointing to the door of United States Senator William J. Stone. He has fought the thieves in spite of the vast political, social, and financial influence they could muster. He has made his campaign for the nomination strictly on an "anti-boodle" issue. The machine has exerted all its power, but Folk is sweeping the primaries, and is demonstrating afresh the truth that the people have not forgotten their ancient faith in courage and honesty.

Gov. Odell may not desire to "go out in a blaze of dishonor," but the Legislature has no such false pride. The closing days of the session have been marked by a commingling of trickery and effrontery rarely seen. Whatever else may be said about the Elsberg Rapid Transit bill, its apparent throttling in the Assembly is an obvious breach of good faith. The distinct understanding was that all three rapid-transit bills were to be passed. On that condition alone were they got through the Senate. The agreed plan was to send all the bills down to Mayor McClellan, and let him decide which ones to accept for the city. But, once in the Assembly, or, rather, in the hands of the Committee on Rules—*alias* Speaker Nixon—the jugglery began. The other bills were reported out and passed, but the Elsberg bill was "put to sleep." Now, this raises an issue more vital than that of rapid transit or municipal control. The question is, Are we at the mercy of legislative cheats? Are our representatives at Albany men of honor, or are they mere thimble-riggers? The matter comes back ultimately to Gov. Odell. The Legislature has pretty clearly given the State its measure. All accounts agree, Republican correspondents uniting with Democratic in the verdict, that these last days have been a very riot of corruption. Bills which could be neither defended nor explained have floated through on a wave of "deals." All these have yet to go before the Governor. What he does with them will best show his future plans. If he means only to set up as boss, caring nothing for public opinion and perfectly willing to have Roosevelt lose the State, he will leave the plunderers undisturbed.

Gov. Pennypacker of Pennsylvania has at last been shamed out of his plan of resigning his office to become a candidate for the Supreme Court. It was all a clever little scheme of the Republican machine to "side-track" Pennypacker, and to use the remainder of the Governor's term in the way in which it "would do the most good to Quay." This last consideration should alone have been enough to deter an upright public officer, and, in addition, Gov. Pennypacker had given the people a distinct pledge that, if elected, he would serve out the full term. In spite of this, he has dallied and shuffled, and it was generally supposed that he would do the bidding of the boss. It appears, however, that public opinion has been too much for him. The State bar had expressed itself in the strongest terms; the press has been almost a unit in denouncing the Governor's proposed resignation. In the end, he retreats. That is always difficult to do gracefully, and it seems particularly comic in the case of Pennypacker, who had so valorously proclaimed his superiority to newspaper criticism.

"The strike is hell," said Bishop Spalding last week before the House Committee on Labor at Washington. No one can question the Bishop's friendliness for labor, and he has never shown it more clearly than by this statement, apropos of the Foss arbitration bill. He does not deny that strikes, like war, are sometimes necessary. The strike, he believes, is the great weapon of labor organizations, and to deny the right to it would be to deny the right to organize. Though the Bishop admits the possible usefulness of this way of settling labor

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disputes, he evidently thinks that it has not, on the whole, improved things. Men who have been out on strike have gone back to work injured morally. Even the children have learned evil ways. And as to the relations of capital and labor, Bishop Spalding believes they are not improving. It is worth noting that while he was warmly advocating a Federal arbitration law, he failed to speak in unqualified approval of the most signal attempt so far in our history to settle labor troubles by Government aid. He believed the Anthracite Coal Strike Commission did great good, but he said that some evils had resulted from it. In many cases it had encouraged labor leaders to make demands not at all times justified by conditions. It was not shown, however, that a permanent tribunal would be any more successful. Bishop Spalding believes that the proposed arbitration board would never be called on to determine what is a legitimate profit on capital. Its province would be to settle disputes as to "hours, treatment, and pay." It is rather hard to see how such questions could be raised without at the same time bringing in the question of profits. The first claim of a body of strikers is that their employers are making money enough to pay them more wages. The bishop says that wages should be determined by the cost of living. They not only should be, but they are; so that, despite anything he may say, the work of a Federal arbitration board would most likely be confined to the question of what is a fair profit for capital and what the cost of living for labor. Bishop Spalding affirms that where a business does not permit the payment of living wages, "according to the American standard of living," it ought to be closed up. But what is the American standard of living? Is it fixed and immutable?

Honor and personal veracity, we are told, are the very basis of business in Wall Street; but the testimony in the Sully case hardly bears out the theory. On the face of it, Mr. Sully with two associates agreed to squeeze a rising cotton market for all it was worth. It was a personal, not a business, transaction. Orders were given by word of mouth and without memorandum; Mr. Sully did the buying without margin or collateral; profits were divided informally at a series of meetings, which, apparently, had the character of afternoon teas. Large portions of the winnings were turned over to one member of the pool for distribution to the others. No two fishermen who whipped a stream together, or amateurs who cracked a safe, ever made a more friendly division of the booty. Gamblers usually exact the formality of an I. O. U. when no cash passes; with these gentlemanly cotton speculators it was only a matter of "Dear boy, buy me 20,000 bales, if you and the fellows are in." Unhappily for those who maintain that Wall Street is the favorite abode of naked truth, these idyllic manners were only for a rising market. Mr. Sully had never demanded cash for the speculative holdings of his associates, but he was forced to give cash, on strictest business principles, when the sale of those holdings meant the hastening of his ruin. These gentlemen who had conducted vast transactions orally in the cheering aroma of the tea-room, suddenly became very pedants for accounting. We leave all sporting men to judge whether one may lean on a successful gambler in his prosperity, but "give him the marble hand" when his luck forsakes him; for the whole matter lies in a sub-moral plane, where the ordinary ethics of business seem to fail.

The details of the Anglo-French treaty only put its comprehensiveness and wisdom in a stronger light. France has gained notably, but at no cost to England. Special commissions to the Hague Tribunal will adjudicate the few outstanding disputes. Apparently, every cause of present or potential friction has been removed. France gains in the Southern Sahara at the expense of British Nigeria, thus getting a better route between Lake Tchad and the Niger. As an offset, and for the recognition of her predominance in Morocco. France agrees never to fortify the north coast of Africa near the straits. The disputes owing to French occupation of the Newfoundland coast go before the Hague Tribunal, which will award damages. England concedes unchallenged occupation of the tiny Los Islands off the coast of Sierra Leone. The New Hebrides, which are held under a vexatious joint protectorate, will be the care of a new joint commission. In Egypt and Madagascar bygones are to be bygones. In Siam the convention of 1896, which practically only bound both Powers to keep out of the Menam valley, is reaffirmed. France gets navigation rights on the Zambesi. Best of all, Egypt and Morocco are to be open on equal terms to the world's trade for a period of twenty-five years. In general, the treaty should be hailed with joy at Paris; and, if England has done practically all the yielding, she gets more than an equivalent in the good will of her traditional rival.

Major Seeley's unopposed return from the Isle of Wight is another of those pin pricks which must sooner or later drive the Balfour Ministry into nervous collapse. He voted with the Opposition, it will be recalled, on the Transvaal Chinese Labor act, at the same time resigning his seat. His constituency have given him a handsome vindication, and have sent him back to St. Stephens no longer a Unionist, but an Independent. Mr. Balfour did not venture to run a regular candidate against this popular insurgent. It would be hard to beat Major Seeley, the hero of a gallant rescue on the coast, in his home constituency. But all observers must see that his case may prove a precedent for other disaffected Unionists. Mr. Balfour has for some time made it a virtue to grant his followers perfect freedom of opinion; now, apparently, he does not even require their votes. Free traders, retaliators, and protectionists are theoretically supposed to live in amicable debate together, while the Ministry tacitly agrees to present to its own divided supporters only non-contentious measures. Clearly a responsible Government cannot stand very long on this basis.

A minor skirmish in Tibet and reports of the concentration of the Lama's troops in defence of Gyangtse show that war is probably inevitable. Against the protests of China, Lord Curzon has refused to arrest the expedition. Had this been done, the killing at Guru might have been compounded, and negotiations begun. But Col. Younghusband has orders to negotiate at Gyangtse or nowhere. There he can hardly get without fighting, and another battle will commit England irretrievably to an immensely difficult and expensive war. No wonder the average Englishman at home is beginning to ask if too great a price is not being charged that the stealing of a few yaks may be avenged, that a little tea may be exported, and that Lord Curzon may add to his present distinctions the title of Duke of Lhasa.

A careful analysis of the Tibetan correspondence in India reveal the Younghusband expedition as chiefly an expression of Lord Curzon's impatience. At successive points protests were received from China, accompanied by professions of willingness to treat when a viceroy en route should arrive. These representations were wholly disregarded, as were observations on the unnecessary strength of a nominally diplomatic escort. Lord Curzon declined to be turned from his plan of negotiating with a brigade. It should be recalled also that the last Tibetan treaty, that of 1893, had expired under a five years' limitation. The total offending of Tibet was the giving of a trade preference to the suzerain, China—the policy Canada adopts to-day. In pure morals, then, the Younghusband expedition was as indefensible as would be the dispatching of Gen. Chaffee and a division to Montreal in order that Canada might be forced to give us the terms she gives England. There can be few more discreditable chapters in the history of diplomacy, or, for that matter, of treacherous conquest.

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THE PRESIDENT AND THE LAW.

An instructive light is thrown upon Mr. Roosevelt's attitude towards law by the report of his Civil Service Commission, which was sent to Congress on Tuesday week. It covered suspensions of the civil-service law by successive Presidents, and revealed the surprising fact that Roosevelt's name led all the rest. Sixty times during his less than three years in office has he availed himself of his power to set aside the law. McKinley had done it but three times. Yet no one can doubt that Mr. Roosevelt has a reformed and legally protected civil service more at heart than his predecessor had. In fact, he has done a vast deal for that cause. As the Commission point out, he transferred 294 exempt positions to the competitive class by the revision of the rules a year ago. More than one of the schemes of the spoilsmen in Congress to break down or nullify the law, the President has neatly foiled. All this is to be admitted, yet it only heightens the special wonder with which we see him brought in guilty of this amazing list of suspensions of a law of which he is the peculiarly zealous champion.

We can account for it only on the hypothesis that the President thinks of a law rather as a convenience than a guide and rule. He is absolutely confident of his own good intentions, while statutes are meant for the restraint of the bad. As Civil Service Commissioner himself he would vociferously call Senator Gorman to book, but how can any man question his own pure motives? The thing that he very much wants to do becomes, *ipso facto*, the most desirable course of action conceivable. All obstacles to it are to be impatiently brushed out of the way; and if a legal obstacle exists, out of the way that goes, too. Thus, he greatly desired to appoint his old friend Joe Murray to be assistant commissioner of immigration at this port. But the office was in the competitive class. It was, of course, absurd to think of Joe winning in competition, so the short-cut was taken of suspending the law and shoving the President's incompetent friend right into the office. Similarly with the 59 other suspensions. All of them were with the aim of getting something "done"; and that the law was "done" in the act does not seem to have troubled the President in the least.

Whether it is due to defective education, or is a case of what the novelists call "imperfect sympathy," the unfortunate fact is pretty clear that the President has a peculiar conception of the purport and force of law. This was most innocently displayed in his recent pension order, which troubled and silenced so many of his friends. We observe, by the way, that the *Tribune* has at last found its voice on this subject. Perhaps it could no longer rest under Mr. Smalley's telegraphing to the London *Times* that the pension order was so bad that not even the *Tribune* could defend it. Its defence is, however, as lame as it is belated. It does not touch the real point, which is that the Executive undertook to give to an order of his the same validity as an act of Congress. This was brought out with the utmost simplicity in the terms of the order itself. "Whereas," it ran, "by act of Congress in 1887, when thirty-nine years had elapsed after the Mexican war, all soldiers of said war who were over sixty-two years of age were placed on the pension roll"—therefore, what? Congress should now pass an act doing the same for veterans of the civil war? No; just a simple "ordered" that what Congress had then done by law, the President would now do by fiat.

This whole matter has very properly been referred to the Judiciary Committee of the Senate to determine if the President has exceeded his power. It is no defence to say that similar rulings have been made before. One illegality does not warrant another. Senator Mallory, who discussed the subject in the Senate in so lawyer-like a fashion as to win a compliment from Senator Spooner, brushed aside all the *tu-quoques* in which the *Tribune* takes so much satisfaction, and pressed home the question whether, in 1904 as in 1893, power had not been assumed by the Commissioner of Pensions, acting under the President's order, which he did not lawfully possess. Any one who wishes to get at the exact legal nub of the business would do well to read Senator Mallory's speech, especially his colloquy with Senator Spooner. The latter came very near admitting that the President had usurped one of the Constitutional powers of Congress.

If Senator Spooner is not careful, he will acquire a reputation similar to that of a great medical expert—that of being called in principally in dangerous cases. It has already got so that people shake their heads and say the President must have been in a more critical condition than was thought if Dr. Spooner had to be sent for. Several times before last Saturday's consultation over the acute attack of pension-order, has the Wisconsin specialist put the other practitioners aside, and told how to pull the patient through. It is, no doubt, pleasant to be bulletined as the skilled physician who saved the sick man's life when others failed, but it has to be saved so often! One complete defence and vindication of President Roosevelt has hardly ceased to reverberate in the Senate before Mr. Spooner has to undertake another. He is a born debater, and seems to enjoy taking a retainer to extricate a client from any scrape, no matter how black-looking. But it must occur to him sometimes that his powers might be more worthily employed. There was once a Senator who was known as the Defender of the Constitution. The mere title of Defender of the President is not one, we should say, that Senator Spooner would prefer.

The pension order shows us not only how singularly insensitive Mr. Roosevelt's temperament is on the side to which law appeals, but also how dangerous a north star to sail by may be his larger good. He was after votes. Putting technical disputes one side, the order would never have been issued except to help the President's reëlection. That is the real larger good before which everything else must give way. To persuade grave-minded citizens that a candidate acting on that principle, and careless of his means, is a safe man, will require more than the certificate of Gen. Grosvenor, more than the whitewash of ex-Secretary Root, more than the casuistry of Senator Spooner.

USURPATION AS AN ISSUE.

Mr. Bourke Cockran's brilliant speech in the House on Saturday not only perturbed the Republicans, but actually won votes from them on a division. It was on the theme of Executive usurpation. Of this, the Democratic party is obviously preparing to make a political issue. It cannot be denied that they have plenty of material.

We do not remember any period in recent history—not excepting the second Administration of Grant—when there has been a greater readiness on the part of the Executive to attempt encroachments on the rights of House and Senate, or greater success in such attempts, than in the past few years. In several conspicuous instances—that of the "constructive" recess, that of reading into an appropriation bill the word "Panama" for "Colombia," that of the recent pension order—the President has effectively nullified the prerogatives conferred by the Constitution upon Congress. He has acted in these matters very much as if he were defying his opponents to impeach him, but he seems to have come out of each encounter stronger and more lawless in temper than ever.

In much the same way, last year, the Executive solved the currency question by decreeing what should and what should not be surplus reserves—a matter down to that time not dreamed to be anything but legislative. In fact, during this Administration, construing out of existing law or treaty permission to do something which it never contemplated, has come to be a regular means of overriding the difficulties presented by the Constitutional division of powers. All this is, of course, the baldest sort of usurpation—much more defiant than the gentle means of overcoming opposition in the treaty-making branch so persuasively employed by McKinley and so ably explained by Mr. Hoar in his autobiography—namely, that of retaining Senators in advance to do executive

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work which must afterwards come before themselves as Senators for ratification. This is, too, just the sort of usurpation that had been predicted as inevitable ever since the Philippines were seized and the colonial policy launched. The Imperialist who finds that he gets on successfully abroad with no law, will always resort to it as little as possible at home. This is what has always happened elsewhere; now it has happened here. At bottom, the Anti-Imperialist issue and the anti-usurpation issue have been all along one and the same.

How far the Democrats will be able to make use of usurpation as an issue is, however, another matter. Many of their present leaders have made the mistake from the first of thinking that they could profitably curry favor with the expansionist sentiment of the country, while, if anything like usurpation should be attempted at home, they could then rally round the Constitution and defend the rights of the two houses and the people as Daniel Webster or Charles Sumner would have done. But this is exactly what an Opposition has not the power to do. When Senator Gray signed the Treaty of Paris, after protesting against it, and it was ratified by the aid of Democratic votes, he and those who helped him struck a blow felt ever since. It was they who paved the way for all the acts of domestic usurpation of which such bitter complaint is now made. From condoning and trying to take advantage of the Philippine iniquity, it was not a long step to helping ratify the Panama treaty. On their theory, the constructive recess, the surplus-reserve decree, and the pension order should have aroused a storm of opposition; but by that time the faculty of opposition had become partly atrophied or paralyzed.

All this will handicap them in drawing up a platform. It is difficult for the same men to let usurpation have full swing at Washington, and then arouse the masses about it like lion-hearted Jeffersonian Democrats. Their words may be very fine, but to judge by their acts they would themselves be usurpers, given the opportunity. Even about the pension order they are afraid to say much; because they themselves stand in awe of the Grand Army vote. After all, they feel, it was a good trick. To those who remember that down to 1896 an issue relied on in every campaign was the dangerous centralizing tendency of the Republican party—a centralization always tending to despotism and usurpation—the situation is perplexing; to Democrats who remember what a glorious cry it made for them under Tilden, a distressing one.

Yet all of these considerations have an obvious relevancy to the movement to nominate Judge Parker. A blameless judge, who has been on the bench of the courts of last resort of his State for eighteen years, may certainly be thought to represent law and Constitutional restraints on the Executive very well, as against a candidate whose sole political principle, as elucidated by his friends, is to "do things" for the sake of the "larger good." Moreover, Judge Parker's skirts are clear of all complicity in the lawlessness of the past six years. He has not helped on, as have half the Democrats at Washington, the work of destroying the Constitution. When Bryan took up the anti-Imperialist issue in 1900, people laughed because he advised the ratification of the Treaty of Paris. But, so far as is now known, with Judge Parker as a candidate, Anti-Imperialists, Cleveland Democrats, Cleveland Republicans, Independents, and the independent press could all unite in supporting him as the champion of Constitutional liberty against unprincipled lawlessness. The issue is all the more important because in this election very little but the Presidency is at stake. For the next four years Democratic legislation is out of the question. But whether we want Executive usurpation to go on or not, we can settle out of hand.

NEEDS OF AMERICAN SHIPPING.

The House bill to provide for a commission to report on the American merchant marine has given Representative Rainey of Illinois the opportunity to say a few things that will surprise most persons. The commission is to travel all over the United States. In Mr. Rainey's opinion, the farther it travels the farther it will get away from the real sources of information. You cannot, he says, study problems of navigation at the banquet table or out of parlor-car windows. The commission will be dined and wined by boards of trade and city councils, but will add nothing to the literature of the subject. The Library of Congress already contains nearly 2,000 works on ship subsidies. That the object of the proposed commission is to work up sentiment in favor of a ship-subsidy measure seems clear. Indeed, the Committee on Merchant Marine and Fisheries, in reporting the bill providing for this peripatetic board, frankly declares that strong appeals have come from the West for action in favor of subsidies, and a compilation of their views "will aid Congress greatly in the discharge of a duty that seems at this time to be absolutely imperative."

But when the actual situation of the shipbuilding business is reviewed, the duty does not seem quite so imperative as the committee implies. That the industry is in a depressed condition just now, nobody can deny; but that is not peculiar to this country. That there has been money in the business, despite the lack of subsidies, is easily shown by the census figures in the matter of wooden ships; but that is because wood could be produced in this country as cheaply as in England and Germany. The companies building steel vessels have had hard sledding in many cases; and particularly of late, owing to the general decline in the demand for freights, and to the injection of large amounts of water into their capitalizations. The shipping business at best is very precarious. The demand for tonnage has fluctuated in a most violent manner in the last decade, and rates have risen and fallen in an erratic fashion. Foreign governments do not take the view that they should protect the industry against such dangers. Great Britain allows its shipbuilders to buy their material where they can get it cheapest. This country is blessed above all others in its supplies of iron and in the intelligence of its workmen, but we dump iron and steel in Great Britain and Germany at a lower figure than the producers of those countries, while our mills cannot, or will not, make prices at home which will enable the United States to build up a merchant marine for its foreign trade.

To develop a large ownership of vessels is of more importance than to create artificially a large shipbuilding industry, but there is no good reason why we should not pursue both lines successfully. If our yards cannot turn out vessels as cheaply as foreign yards, the people of this country should be allowed to buy their ships abroad. But they would not be compelled to do so if our builders could get their material on equal terms with European constructors. With steel plates selling in this country at $41.40 a ton, against $25.50 in England and $30.23 in Germany, there is little chance of a great amount of tonnage being built here for the foreign trade. In some cases, under our navigation laws, it pays to build here even at a higher cost. This is illustrated in the case of the two great steamers now being built in this country for the Great Northern Steamship Company, the *Minnesota* and *Dakota*, each of 21,000 tons register. The cost of these is greater than if built abroad. The vessels are to ply between this country and the Orient, but if built in Europe they could not touch at any two American ports.

Mr. Rainey has gone to first sources for his information. He has drawn some valuable testimony from the Cramps. Here is their statement, and it goes pretty near the heart of our shipping troubles: "As it is at present, we are entirely at the mercy of the combination of the large plate-mill interests of the country, who have established 1.75 cents per pound (about $40 per ton) as a base price for steel plates, as against $25 a ton for the same class of materials in Great Britain." In other words, American shipyards are at the mercy of a steel monopoly fostered by the tariff. In 1897, steel plates in the United States fell practically to the British

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price, and in 1898 they even went slightly below it. But in 1899 the price shot up very much above the British quotations. Our steel manufacturers are working more as a unit now, and are trying to make American consumers pay high prices while meeting the foreign markets at the world's price. They are not succeeding in every case. The Cramp Company wrote to Mr. Rainey on March 11, 1904, that the United States Steel Corporation was then seeking a foreign market for its surplus products, and that in case a shipbuilder should threaten to purchase any of his materials abroad it would lose no time in modifying its prices to such an extent as would place the American builder on a more equal footing with the foreign builder. Under such conditions, state the Cramps, the Steel Corporation would consider such materials "in the nature of export articles"; and they say that they know of cases where the price has been lowered in this way.

But, unfortunately, such reductions apply only to material to be used in ships exclusively for foreign trade. In such cases the steel comes in duty free. But, as already stated, such ships are practically out of the question. Business from this source is too insignificant to cut much of a figure. The fact is, the entire steel and iron shipbuilding industry of the United States is at the beck of a Government-fostered monopoly. If a large American merchant marine is desired, the work should be begun at that end.

HIGH RENTS AND THE UNIONS.

The present excitement on the East Side, caused by a general increase in rents, has been brewing for some time. For the last two years rent has been going up, and not only in the district south of Fourteenth Street. It has risen also in Harlem, in the Bronx, in Brooklyn, and in suburban towns. Though several fantastic explanations are offered, such as the alterations in old buildings required by the new tenement law, higher taxes, and the rapacity of landlords, the real reason is perfectly plain. Like everything else, rent schedules are regulated by the law of supply and demand. In the last three years there has been very little building of apartment houses and tenements in Manhattan. On the lower East Side, where evictions are now so frequent, there is probably less actual housing space than in 1902. Great areas of buildings have been demolished to make way for schools, parks, bridge approaches, and other public improvements. The approach to the Delancey Street bridge, for example, necessitated the destruction of about 400 tenements, housing perhaps 10,000 people. On the other hand, the growth of population has never been so great, Immigration, especially from the countries which chiefly people the lower East Side, has been the largest ever known. As there has been no proportionate increase in building, the Hebrew population, in the last three years, has spread over nearly the whole city. In that period at least 30,000 have left the lower East Side and established a new Ghetto in Harlem. About the same number have settled in the Twenty-sixth Ward of Brooklyn. In the Bronx a new tenement section, composed entirely of Russian and Polish Jews, has grown up in the territory between Crotona and Claremont Parks. It numbers about 25,000. There is hardly any part of the city, indeed, in which settlements of Russian and Polish Jews will not be found. And wherever they have gone rents have advanced. The demand for accommodations, that is, has been much greater than the supply.

The true explanation of this unfortunate rent increase, therefore, must be found in the causes underlying the cessation of tenement building. This is accounted for in several ways. During the past year the mortgage loan market has been unfavorable, though building operations in tenements have not been hampered from this cause as much as the larger and more hazardous class of undertakings. The high price of building materials has also stood in the way. Probably the greatest deterrent, however, is the demoralized state of the building trades. The extortions of the unions and the contractors, the combinations which have been made against investors in buildings, the high wages, and the incessant strikes, have paralyzed what, without these untoward influences, would now be a most flourishing industry. The increase in wages is especially significant. Thus, in 1897 the prevailing rate for bricklayers was $4. They now receive from $5 to $5.50. Plasterers then got $4; they now get $5. Carpenters six years ago were eager for employment at $3.50 a day; the rate at present is $4.50. And so all along the line.

No rational objection to these increases could be raised were they entirely economic. But in many cases they are the result of what are little less than conspiracies between the unions and the contractors. They are accompanied not by greater, but by less, efficiency among the workmen. Builders have been obliged to hire more men than they needed, and to submit to constant loafing. More disastrous still have been the incessant strikes. These are so frequent, on both a large and a small scale, that no builder begins an operation with any assurance of finishing it. Most building is speculative, carried on with borrowed money. Strikes mean large losses in interest, and, by preventing completion of the building in time, may cause great losses in rent. Last year's lockout, lasting nearly six months, not only prevented the beginning of hundreds of new structures which would now have been ready for occupancy, but prejudiced the whole investing public against the building business. As a result, the present real estate situation is extraordinary. Property never earned greater returns, and the demand for housing was never so unsatisfied, and yet practically nothing is done to meet this public need. Hitherto the builders could always be relied upon to keep ahead of the public requirements, but that old tradition is now upset.

Hence one of the humors of the East Side situation is the indignation of the labor unions. The labor leaders are foremost in denouncing the landlords, and have already planned several meetings of protest. The landlords, however, are simply taking advantage of an existing scarcity to put up prices. According to prevalent business standards, they cannot be blamed. Nor can all the wrath of police justices, rabbis, labor leaders, and ward politicians help the matter. In times of famine the prices of provisions go up. We have now what is little less than a house famine, and naturally rents are increased. If the labor unions, instead of denouncing property owners for conditions for which they themselves are largely responsible, will go quietly to work and end the present reign of terror in the building trades, construction will be resumed on a large scale. Then, and then only, will rents be reduced to a lower level.

ANOTHER THEOLOGICAL FLURRY.

Canon Henson of Westminster bids fair, by his *Contemporary* article on "The Future of the Bible," to stir up the pure minds of theologians to as great a zeal against heresy as Canon Farrar did twenty years or more ago. The latter struck mainly at the stark doctrine of endless punishment; but Canon Henson is for throwing overboard the whole baggage of miracle. What he calls the "prodigies" of the Old Testament he would have the clergy cease to read in the churches as though they were longer to be taken as historical; and he intimates that criticism is compelling the abandonment of much of the supernatural element in the New Testament as well. Of course, there is already a vast outcry about all this. Resolutions and petitions are pouring in upon Canon Henson's ecclesiastical superiors. The demand is that the heretic be burned—that is, of course, only in the comfortable modern fashion: dismissed from his living with tears, and asked cordially to dinner afterwards.

Such a flurry, like Professor Bowne's recent trial for heresy, has necessarily the air of being an anachronism. A sense of unreality seems to attach to all concerned. Canon Henson, on his part,

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is impelled to extreme statements; his opponents, on the other hand, are driven to reactionary utterances which do not express their own real thought. This is one of the points made in Mr. Henson's article. He says that one of the results of the new light cast upon the Bible is to frighten "many of the best of Christian men," and lead them to "take their place in the ranks of obscurantism and exert their whole influence on the side of authority." Just as Pusey and Newman took alarm at German Biblical criticism, and fled to mediævalism for refuge, so to-day where the free study of the Scriptures is making one heretic, it makes two bigots. It is something more than a coincidence that, at the very moment of this excitement in England over the doctrine of inspiration, we in this country should be witnessing the formation of a league of clergymen to uphold the tenet of the verbal inspiration of the entire Bible, whether men will hear or forbear. It almost seems a case for Matthew Arnold's gentle sarcasm at the expense of good men a little too anxious to "do something" to aid the Creator.

In all such controversies it is necessary to bear in mind the difference between what men think and what they say in public. Most educated men think alike about these questions—that is, when they converse together privately and in confidence. The enlightened men in the ministry are few to-day who would not admit that miracles are a burden upon Christian belief, rather than, as they used to be considered, its great proof and bulwark. The spirit of the age does its work even upon the most refractory. Paley and Butler are not quoted to-day in the pulpit as often as Drummond and Benjamin Kidd. The emphasis has insensibly changed. Thought runs in different channels. Every one who has the privilege of frank talk with the younger clergymen knows how the thing has gone. The miraculous means little to them, except as a difficulty to be got over by one knows not what method of accommodation and adjustment, or a purely Hegelian zest for extracting the "spiritual meaning" out of an event that never happened. This is what Sir Oliver Lodge has in mind when he calls for a revised statement of the Christian creed. He desires a theological symbol that would come somewhere near expressing the actual beliefs of Christians, instead of those doctrines which they accept only in a forced and non-natural sense, and by torturing them out of their obvious meaning.

We mean nothing invidious to theological controversialists when we say that their utterances in synods and church congresses do not always represent their real thought. The same thing is true of others—politicians, for example. There is a certain conventional doctrine of party or creed which simply has to be asserted publicly. But just as we are in the habit of discounting political oratory, so we wisely will clerical. When a heresy-hunt is afoot, many of those who join in the chase know in their hearts that their place is with the hunted. Canon Henson will doubtless be the subject of pained rebuke by many who privately think much as he does—though, of course, they do not think that he is wise in blurting it out. We speak only by way of caution, and out of abundant charity. It must not be imagined that all who appear to shut their eyes to the light really do so. In these matters we should bear in mind the distinction which Garrick made when he said to Coleman, who protested he could eat no more of a dainty of which he was very fond, "But could you not if you was in a dark closet all by yourself?"

In one of Canon Henson's contentions we confess to seeing but little force. He would have the miraculous stories of the Old Testament omitted from public reading of the Bible, on the ground that they pervert the minds of them that hear. But he ought to take comfort from Tennyson's Yorkshire Farmer. The majority of church-goers, like that good man, pay small attention to the substance of what is read to them in church. They think the minister knows his business. The words about Biblical wonders have a pious sound; they carry with them rich and dear associations; and that is enough. It is a purely clerical fear that Scripture reading from the pulpit produces higher critics in the pews. One can understand how a clergyman might inwardly writhe at the passages he is compelled to read as if he believed them literal truth; but it is not necessary for him to suppose that his hearers share that peculiar anguish. It is, indeed, primarily for the sake of the ministry itself that a closer connection should be sought between the profession of the mouth and the belief of the heart. It is in the minds and consciences of clergymen that all these questions are most acutely harassing; and it is for them to find some means of harmonizing the new truth with the old emotion and morality.

THE AMERICAN ORIENTAL SOCIETY.

WASHINGTON, April 9, 1904.

Easter week is not the most favorable time for meeting in Washington. Especially this year, when, in addition to the crowds assembled to see the races, the four hundred representatives of the Publishers' Association filled the hotels, a certain confusion was unavoidable. The Orientalists who spent the first hours of the one hundred and sixteenth meeting in vain search for a hotel of hospitable disposition were, however, of a philosophic temperament, and the slight initial annoyance was soon dissipated by other pleasanter circumstances—the thoughtful care of the local committee, the kindness of the Cosmos Club, whose doors were opened wide to receive the Society, and not least by the springlike weather, the fresh verdure and blossoming magnolias of the grounds about the United States National Museum, where the Society held its meetings.

The number of papers read was, as usual, difficult to harmonize with the scanty time allowed by a session of two days and a half. A new rule seemed imperative, and was adopted, in accordance wherewith only those papers were presented the writers of which were on hand to read them. This rule cut out papers enough to give some leeway to the members actually presenting (instead of merely sending) their notes and essays. The communications fell into several divisions, the Aryan and Semitic folds being enlarged or added to by the new interest in comparative religion and in Tagálog, Bisáyan, etc. The technical papers ranged from observations on the Greek name of the last native King of Babylon by Professor Moore of Harvard—who showed that Nabonnedos, and not Nabonidus, is the old form (the latter being a corruption)—to the form of letters in the Philippine alphabet, by a new member, Mr. Wolfenson of Johns Hopkins.

In connection with the subject of the Philippines, it is interesting to note that the Society has just received as another new member an officer of the United States army, Lieut. MacKinlay, who offered as his first paper before the Society a dissertation on some of the minor languages of Luzon—the valuable result, not of compilation from the writings of others, but of personal contact with the natives. It is to be hoped that this example will be followed by others, and that the excellent opportunities for studying Philippine dialects will be utilized by our officers. In course of time we may have (as was observed on the presentation of Lieut. MacKinlay's paper) as illustrious combinations of soldier and scholar as are exhibited by Rawlinson and other English military savants.

The more general papers on comparative religion were mainly on more familiar ground. Professor Toy discussed recent views of totemism, criticising chiefly the theories of Frazer and Lang, and Miss Morris gave a careful study of the influence of war and agriculture upon the religion of the Kyans and Sea Dyaks; but in the other communications of this division the speakers confined themselves to the Semitic field. Syrian and Arabic survivals of surrender of personality to deity, by Professor Curtiss; a discussion by Dr. Foote of the connection between the Cherubim and Ark, together with renderings of the poetic form of Ecclesiastes by Professor Haupt, came under this head; while in the same division fell the two Babylonian papers by Dr. Ward and Professor Jastrow, respectively, the former scholar giving a drawing of a god interpreted as Nergal (in Chaldæan art), and the latter offering a fresh explanation of the nature of Ninib, as a form representing an intermediate stage between Bel and Marduk, and drawing to himself the characteristics of other gods. Professor Lyon remarked on this that the chief god of a tribe can scarcely be said to be a mere sun or storm god, but he is, as chief,

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a god of various functions. The question whether religion can be regarded as universal formed the subject of a paper by Professor Hopkins.

The session for the series of papers just mentioned was inaugurated with an informal luncheon and *conversazione*, at which were present as invited guests of President Gilman not only the members of the Society, but also the ambassadors of Japan and China, and several distinguished scholars. At this special meeting informal talk was in order, a generous relief to those jaded with three preceding sessions of formal dissertations. Some of the new members gave accounts of Oriental travel undertaken in the last year. Professor Walcott spoke of the investigations carried on under the auspices of the Carnegie Institution, and the survey of the Pacific yet to be carried out; Dr. Crosby discussed the results of his expeditions to Abyssinia and Tibet, and Mr. Fairchild gave glimpses of life as he found it along the Euphrates. Prof. Max Müller told modestly of what he hoped to do in Egypt in the course of his projected excavations, and Professor Jackson exhibited photographs taken on his recent trip to Persia. This feature of the annual meeting has proved so attractive that it will not easily be allowed to drop. Indeed, one enthusiast suggested that in future all formal papers should be read simply by title, and that the Society devote itself simply to conversation and good fellowship.

Of the other papers, Hammurabi's code was discussed by Professor Lyon, who argued that the law previous to the time of this ruler had been worded in the language of the learned, and that Hammurabi converted it from a Sumerian into a Semitic (and more accessible) form. The Ginsburg edition of the Hebrew Bible was criticised by Professor Moore, who showed that it was far from being as perfect as it had been proclaimed to be. Professor Lanman gave an account of the Harvard Oriental Series, and exhibited advance sheets of the works hereafter to be published therein. The discussion of the term Yâwân (as a designation of the Greek empire of Alexander) by Prof. Torrey proved interesting to both Semitic and Aryan scholars, since the equivalent Yâvana in India also designated the same empire. Professor Torrey showed that in Daniel and First Maccabees the expression Hellas was an equivalent of this imperial (not geographical) Hellenic country. Of specially Aryan contributions there happened to be few at this meeting. Professor Jackson gave an account of the Sanskrit drama "Priyadarsikâ," and Dr. Gray contributed a sheaf of papers on Indo-Iranic literature and history, while Miss Grieve sent from India some folk-stories of Ramdas, and Dr. Abbott, also of India, told of his discovery of a new Kashmiran Sanskrit alphabet. From St. Petersburg came also a bibliography of later Sanskrit dramatists by Dr. Schuyler.

A paper on the amplificative plural in Assyrian by Mr. Ember differed from many of the technical communications in being intelligible to most of the audience. Mr. Ember claimed that the plural of majesty was the sole cause of the form Elohim, and that this term did not conceal an historical antecedent of polytheism. This he illustrated by the use of the words "by the rivers of Babylon," *i. e.*, "by the great river" (Euphrates). Dr. Foote's paper on the Ark and Cherubim raised the question whether there was any genetic connection between the Assyrian winged bulls and the Cherubim, and answered the question negatively. In the remarks that followed, it was clear, however, that he had not convinced all the Babylonian scholars present.

This sketch of a few of the five and fifty papers offered to the Society will give a general idea of the character of the meeting; for many interesting papers of more technical character the reader must be referred to the pages of the Journal of the Society.

The meeting was not without other features. The venerable Dr. Boehtlingk, the Nestor of Sanskrit scholars, this year completed the sixtieth year of his membership in the Society—an extraordinary record, duly recognized by the members, who sent the aged scholar a message of affectionate regard. The meeting was honored by the presence of Professor Delbrück, the leading syntactical scholar of the world, who came to Washington to attend the meeting. He has been for many years an honorary member of the Society.

At the hospitable invitation of the local Biblical Club, the Society at its last session adjourned to meet in Easter week next year at Springfield, Mass.

Correspondence.

A STUDY IN OPTIMISM.

TO THE EDITOR OF THE NATION:

SIR: A monthly magazine, which gives in its opening pages a review of "the progress of the world" furnishes, in the issue of this particular month, an interesting series of examples of that light-hearted content with things as they are which makes for profitable journalism.

The review opens with an account of the Supreme Court decision in the Northern Securities case. The chief lesson of this is one of gratitude to President Roosevelt for enforcing the law, coupled with congratulations for Justice Day because, "although a close personal friend of Mr. McKinley, and also of Mr. Hanna," he joined with the majority of the court. Incidentally, the railroad officials are cheered by the expression of a hope that the "very proper" Foraker amendment to the Sherman Act, exempting railroads from its operation, will soon be passed.

Another theme for gratitude is found in the safe establishment and recognition of the Panama Republic, together with the brilliant speech of Mr. Elihu Root at Chicago in defence of the Administration, the oblivion which we are told has overtaken the calumnious defamers of the President, and the triumph over partisanship which led half the Democratic Senators to vote for the ratification of the treaty.

The postal frauds next claim attention, but the moral of this review of the situation is that Congress is a body of men of "remarkable probity," and that we should deprecate the inconsiderate action of the new Postmaster-General in associating the names of Representatives with criminal conduct, in presenting "a trivial mass of information," especially at the awkward moment when renominations are impending! The tone of this passage reminds one irresistibly of the attitude of Horace Walpole toward one who had disturbed social serenity by some breach of good form.

A paragraph on the election scandal in Denver admits a "fearfully depraved condition" in Colorado politics, but has for its conclusion that such disclosures should not dishearten us, since the very fact that they are made "is a sign of health and vigor in the body politic."

Time fails me to note in detail how the editor extracts cheering reflections of the same character from the Smoot investigation, the "disability" pension order of the wholly "practical" Commissioner Ware, and from the prophetically visioned beneficence of our growing navy for Panama as for the Philippines; how we are warned not to think ill of St. Louis because of her reputed municipal misdeeds; and how we are to be hugely satisfied with the Hague award in the Venezuelan case, particularly with the fact that the United States was charged with its enforcement—a charge which Secretary Hay has since repudiated.

This is a review of the progress of a single month, truly notable for its spirit of childlike cheerfulness. Could Pope have held more convincingly that "whatever is is right"? To this editor not only do the clouds have silver linings, but the lining covers both sides. But stay: there is a limit to his optimism. Reformers, protestants, troublesome minorities—these are the only persons not covered by the mantle of his charity and hopefulness. We have seen that his only censure this month is for the conduct of Mr. Bristow in hurting the feelings of Congressmen; in another paragraph the members of the Philippine Independence Committee are implicitly excluded from the "sane and judicious" part of our countrymen; and it was in the same impartial review, a month or two since, that the opposition of the press to the "Panama project" as arranged by the President was alleged to be chiefly due to illicit friendship for the transcontinental railways. Would it not be more consistent for the editor to stretch his optimism one point further, and admit some compensating good in the survival of a remnant of pessimism sufficient at least to serve as a foil for the spirit of national self-satisfaction which he so ably represents? A.

STANFORD UNIVERSITY, CAL., April 4, 1904.

THE SOCIOLOGISTS AND THE OPEN SHOP.

TO THE EDITOR OF THE NATION:

SIR: In discussing the question of the "open shop," a surprisingly great number of very intelligent men—I have in mind at the moment half a dozen such who are readers of the *Nation*—react in a curious fashion. "If," they say, "we do not somehow restrict employers, what will prevent their taking an unfair advantage of labor?" Further discussion uncovers the fact that these men readily grant that the question of the open shop is the question of equal freedom—the question whether the people, through their government, propose in fact, and not merely in theory, to see to it that the non-unionist may choose his lawful occupation with the same immunity from violence or intimidation that the unionist or other -ist enjoys. Moreover—and here is

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where we begin to look askance at them—they tell us that they are neither anarchists nor revolutionists, and that they still hold that the primary function of our sort of government is to maintain social good order. In plain words, the problem for them seems to be: Given the basic postulate of the duty of Government to enforce equally the bodily safety of unionist and non-unionist, how to avoid certain inevitable but undesired consequences of the performance of this duty?

The proposal to discuss, first of all, the probability of arriving at a solution of such a problem causes an immediate collapse of interest. One is made to feel that his proposal marks him as a sort of metaphysical crank, or worse; and further discussion is clearly hopeless. Even if the charge were pat, one might still prefer to accept its consequences rather than join in the prevailing attempt to eat our equal-freedom cake and have it, too. Matter of this sort published in "Correspondence" columns accomplishes nothing. But is it not possible for you, without raising the question of the plus or minus value of that economics and that sociology which pretend to be more than merely historical, to point out more specifically than has been usual the fact that the question which the National Industrial Association raises as to the open shop is in no sense an economic question? We have said that it shall be our first governmental business to see to it that men shall choose their lawful occupations with immunity from intimidation so far as in us lies to prevent it. More and more in the past twenty years we have stood idly by talking much and doing little about the intimidation of the non-unionist. When men have protested, our more educated citizens have offered economic and sociological panaceas instead of answering a plain charge in an honest way. Surely men must see that it is no time for panaceas. The problem, the really great problem, is: Why does the great educated public fail to connect with the train of industrial conversation? Why does it fail to see that its integrity and its judgment are in question? And if the misuse of the name science seems too remote a cause, can you not at least bring out more clearly what the industrial problem really is, and put the economists and the sociologists on the defensive?—Very truly,

S. D. Merton.

St. Louis, Mo., April 7, 1904.

INTERNATIONAL AMENITIES.

To the Editor of The Nation:

Sir: The prejudice which the great English nation harbors against Germany appears in the most unexpected places. I copy the following amusing paragraph from the February number of the *Pall Mall Magazine* (pp. 284-5):

"Don't write on subjects of which you know nothing; don't, for instance, attempt to describe an American girl, or a French girl, if you have never met one. Try a German—they are less characteristic, and *any ordinary heavy sentimental type will serve your purpose.*"

I hope your many German readers will enjoy this tidbit.—Respectfully,

A German American.

Rome, March 30, 1904.

THE CRITIC AT FAULT.

To the Editor of The Nation:

Sir: Every reader of the *Nation* enjoys a scalping, and I have myself sometimes taken the tomahawk and knife in hand, and have helped to make a holiday in your columns for the members of the tribe. I feel, therefore, no disposition to cavil at the clearly phrased and easily comprehensible review of my book on 'Actual Government' in your issue for March 31. If it be true of the writer of that book, as your reviewer believes, that "he cares little about the correctness of details"; that "Mr. Hart's indifference to accuracy . . . runs through the whole book"; that he indulges in "very reckless use of language"—you are doing a public service by exposing such a pretender. True or otherwise, the author of a book reviewed by the *Nation* must always fall back upon the doctrine of the English college song,

"If God and I should disagree
On questions of theologee,
I'm damned to all eternitee.
Poor blind worm!"

It is not, therefore, to differ with the kindly reviewer, but to enforce his lesson, that I write this letter, for it appears that the vice of inaccuracy, which he considerately glosses over with the polite phrases quoted above, is more widely diffused through our country than he suspects. Your reviewer says of me:

"Any one would suppose, from his account of the nominating system (p. 91), that 'caucus' and 'primary convention' were interchangeable terms. Unless caucus and primary are distinguished, it is impossible for the student to understand that the nominating system has undergone a vast change. The present congeries of nominating conventions has taken the place of the earlier order, in which, from 1800 to 1824, Presidents and Vice-Presidents were nominated by party *caucuses* of members of Congress. The earlier system was supposed to be undemocratic, because it was not representative, and was superseded by the latter. Mr. Hart's method of dealing with the subject suppresses the history, which is essential."

This extract proves conclusively that thousands of the American people do not read the reviews of the *Nation*, and hence have contracted the fatal vice of inaccuracy, since the term "caucus" is habitually used in Massachusetts, and presumably throughout New England, for precisely the form of assembly which in other parts of the country is called "primary meeting" or "primary convention." It was so used in the Boston newspapers this morning; it is so used in Dallinger's 'Nominations for Elective Office'; in the morning mail came a postal notice to attend a "caucus" in my ward, to nominate delegates to various conventions. Governors, legislatures, and party bosses perpetuate the error to which I have unhappily given currency, and they actually suppose that they are entitled to the usage of a century.

Perhaps they might take warning if they read my book (as the reviewer has evidently been unable to do), for, upon page 95, in the course of the very discussion which he finds inaccurate, is a description of that congressional nominating "caucus" which I am accused of "suppressing." Elsewhere in the book the word "caucus" is used in the third sense of a conference of party men in a legislative body, a sense with which the reviewer is doubtless acquainted, in spite of the fact that he does not mention it; perhaps space limits compel him to state only a part of what he knows.

Questions of the various meanings of "caucus," or of the inclusion or exclusion of particular statements, are not significant in themselves; but there are ethics even of the stake—a Sioux might justly complain if expected to sing his death song in a tongue known only to his captors. The truth is, that when one undertakes to deal with the subject of American government, in a comprehensive way, one must make in cold print not less than twenty thousand statements of fact; and no knowledge, experience, care in writing or verification will prevent mistakes, some of which seem preposterous when observed in the first printed copy or pointed out by considerate friends. I have under my hand a list, many times longer than the reviewer's, of errors detected and corrected for a forthcoming second edition; and I should be glad to be informed of other mistakes. When we see a writer evidently so well qualified as the reviewer, in his half-dozen illustrations of the inaccuracy of the 'Actual Government' falling instanter into an error of his own, there seems little hope of arriving at absolute truth this side of the millennium.

Very truly yours,

Albert Bushnell Hart.

Cambridge, Mass., April 8, 1904.

[We did overlook the statement on page 95. We make the apology which is due to Professor Hart in this particular of our review.—Ed. Nation.]

VOODOOISM.

To the Editor of The Nation:

Sir: In the *Evening Post* of April 2 I find an article on "The Home of the Voodoo," in which cannibalistic practices of Haytian negroes are luridly set forth. The writer remarks that his authority, Sir Spencer St. John ('Hayti or the Black Republic,' 1884), is a trustworthy observer whose accounts have never been refuted. Had he taken pains to examine the literature of the subject, he would have found the imaginative character of these stories sufficiently expounded in the *Journal of American Folk-Lore* (April-June, 1888; January-March, 1889). The truth is, that the word Voodoo and the notions associated with the term, are not of African but of European origin. As heretics, the Waldenses, or Vaudois, obtained evil repute as sorcerers; they were therefore credited with all the orgies ascribed to witches, and the name, losing specific application, passed over into a designation of any enchanter. The dialectic form *Vaudou* came with French immigrants to Hayti and Louisiana, and, extending itself to English-speaking districts, is used to denote a negro conjurer and an imaginary negro sect.—Very truly yours,

William W. Newell.

Cambridge, Mass., April 4, 1904.

THE RHODES SCHOLARSHIPS.

To the Editor of The Nation:

Sir: The Rhodes Will prescribes as qualifications for the scholarships social influ-

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ence and success in athletics. The trustees seem to have made a wise use of their discretionary power in enacting that this part of the Will should be observed only in its spirit. Social influence and success in athletics, however good in their way, are not academical qualifications. The process of ascertaining the first would be invidious as well as difficult, while of athleticism our universities already have more than enough. It appears, however, that the object of the testator was not so much academical as ethical and perhaps political. He wished to form a character with aims and principles like his own. Is it certain that such an object could be well combined with that of university education?

Apart from the distribution of the scholars among the colleges, it does not appear that any new regulations for admission at Oxford have been made—at least beyond the extension of privileges already enjoyed by the British colonies. The University has always been open to natives of all countries. A Rhodesian scholar from a Southern State may there find himself passing an examination by the side of a West Indian negro.

For a post-graduate course, if that is in contemplation, I fear Oxford is not yet equipped. She is undergoing a two-fold transition: from the state of a finishing school of culture for the gentry to that of a university as an emporium of learning and science; and from that of a confederation of colleges with a tutorial system of instruction to that of a university with a professorial system—her condition before the colleges were founded. From an expression in a letter of the Chancellor of the University I should gather that the difficulties of the transition have yet to be overcome.

For my own part, I cannot help wishing that the money had been simply left to the University for the benefit of all comers. A stipend of $1,500 a year is sure to attract candidates. But, apart from Mr. Rhodes's ethical and political designs, I fail to see clearly what object can be gained by transferring a number of promising students in the formative period of life from the universities of this continent to a social and political atmosphere different from that in which their lives are to be passed. I have seen something both of English and American universities, and my impression is that, all things taken into consideration, an American or Canadian will gain no more by being transplanted to Oxford or Cambridge than an Oxford or Cambridge man would gain by being transplanted to a university on this continent. However, the experiment will be made with care, and certainly with perfect good will on the side of Oxford, and we shall presently see the result.—Yours faithfully,

GOLDWIN SMITH.

TORONTO, April 5, 1904.

Notes.

'The First Folio of Chaucer,' to wit the first collected edition, by Thynne, in 1532, is to be reproduced photographically by the Clarendon Press. Professor Skeat will supply an introduction, and the edition will be of 1,000 copies only. To scholars this reprint will be welcome, for Thynne is the sole authority for several Chaucerian pieces; but the appeal is to the reader and bibliophile as well, since the luxury of reading Chaucer in black letter is now only for the well-to-do, and the issue of the Kelmscott folio did but set a new temptation before the aspiring collector. The present edition will be put, according to binding, at $50 and $60, or about the price of a clean copy of Speght's folio of 1602.

'Our Mountain Garden,' by Mrs. Theodore Thomas, will be published during the present month by the Macmillan Co.

The interval that has elapsed since the first publication of Samuel Parsons, jr.'s, 'Landscape Gardening' (Putnams), in 1891, and the present reissue might have been employed to better it even if it remained, what it virtually is, an essay on the treatment of lawns. But there is much good matter in the book. It is of less importance that the art of process illustration for such topics has greatly improved meanwhile.

'Burdett's Hospital and Charities, 1904' (London: The Scientific Press), is the familiar, freshly authoritative year-book of philanthropy; a mine of statistics and discussion of the economic working of the charitable institutions involved. Sir Henry Burdett speaks of the past year as a hard one for hospitals, in consequence of business conditions, but this has been met by diminishing outlay. Laying down the rule that as hospitals fulfil their function efficiently there is a lessened pressure on their beds, he makes exception in the case of paralysis, whose patients have increased at the rate of 133 per cent., and the funds for their treatment only 21 per cent., in the past nine years. Sir Henry adds that he has "pointed out the dangers and risks to the insurance offices" from the terrible strain of modern life, and adds that he "has for upwards of twenty years been himself insured against the risk of paralysis." The heightened cost of maintenance in modern hospitals is that of nursing, which is essential to rapid relief and restoration.

"The Langham Series of Art Monographs" (imported by Scribners) are companionable little books of good English manufacture, bound, at choice, in flexible boards or cloth. The general editor, Mr. Selwyn Brinton, leads off with 'Bartolozzi and his Pupils,' and promises that these little volumes shall avoid the highroads and seek the "unexpected byroads and green-shaded lanes" of art. Francesco Bartolozzi unquestionably is an artist of the by-paths. Having shown conspicuous ability in the handling of the etching needle and burin in Italy, he came to Pitt's England and stippled the prettiness of Angelica Kauffmann and others in a fashion that ravished all men of feeling then, and still allures the gentler sort of amateurs. His English adventures and popularity were practically a great refusal of enduring achievements as an artist. His plates are stippled not with steel, but with sugar, and only an occasional superb rendering in line suggests even the great craftsman that had gone. Such hard sayings the reader will not find in Mr. Brinton's book. He writes as an enthusiast, and almost prevails by presenting, in reproduction, the early plates rather than the characteristic ones. He adds a select catalogue of three hundred prints, so that his essay will be of practical value to the novice. The work is intelligently done, and at first hand. There is really nothing to cavil at except a lack of critical attitude.

Mr. Edward F. Strange's 'The Color Prints of Japan' is of better fibre. He meets frankly at the outset the contempt of Japanese connoisseurs for the wood-cut designers, asserting boldly that we Occidentals, being free from certain Japanese idola, are really the better judges. In this connection it should be noted that Dürer drew his illustrations and Rembrandt pulled his prints not for the cultured, but for the vulgar. Good sense characterizes Mr. Strange's little treatise throughout, though naturally it is a cruel business to dispatch some forty draughtsmen in about twice as many 16mo pages. But generally he has kept an even course, allotting space and emphasis with judicial amenity. As to signatures, we could wish that more had been reproduced, and both this book and the foregoing should have been provided with an index.

An ideal handbook of rugs would contain concise information as to the materials and weave of each kind, a minimum of description of designs and colors, and an abundance of illustrations showing the chief variations of the standard patterns. In other words, a slight amplification of Mr. Mumford's textile tables, extra-illustrated by about 100 cuts, only a tithe of which need be colored, would meet every need of the frequenter of the American rug mart. Measured by this standard, Mrs. Mary Beach Langton's 'How to Know Oriental Rugs' (Appleton) falls far short of the ideal. It is deficient in such vital matters as the number of knots to the inch; it repeats the current guesses about symbolism in design without any increment of knowledge or vivacity; it fails to warn the buyer specifically against the commoner forms of rug doctoring; in fine, it is relatively useless for the quest, and dull reading at home. Of course, the twenty illustrations (twelve in color) may fairly stand to the credit side. No book of low cost has so many and, on the whole, so representative a display. The critical limitations of the writer may be judged by her cheerful acceptance of the modern silk products of the Turkish and Persian looms, and by the delightful tidbit of misinformation that Cabistan rugs are of "runner" shape because they "are claimed by some to be made for the special purpose of spreading between the graves of the relatives of the wealthy."

Messrs. Gayley and Flaherty's 'Poetry of the People, Comprising Poems Illustrative of the History and National Spirit of England, Scotland, Ireland, and America' (Ginn & Co.), justifies its title at all points save "poetry"—that is, there is a jumble of good verse and bad, as Professor Gayley admits in his preface. Nothing, for example, can be said in favor of including in a text-book, such as this is meant to be, either the John Brown song or "Tramp, tramp, tramp." They are base examples as poetry, in spite of the former furnishing one "familiar quotation," and cannot be read apart from the music. A better literary excuse can be found for "Dixie" and "My Maryland," which must be taken, we suppose, to illustrate the "history" of America, since they stand for quite the opposite of American "national spirit." Indeed, what delight shall the ingenuous Northern youth take in the line "Huzza! she [Maryland] spurns the Northern scum"?

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Is it worth while to remind him of the general contempt poured by secessionists upon the white laboring population arrayed against them? This collection ranges from "Sir Patrick Spens" to "The Lost Leader," "Annie Laurie," "The Shan Van Vocht," "The Star-Spangled Banner," "Ben Bolt," "Ye Mariners of England," "The Concord Hymn," "Home, Sweet Home," and "O Captain, My Captain." It is at least convenient for reference.

Mr. L. J. Spencer of the British Museum has translated the great work on 'Precious Stones' of Dr. Max Bauer, published in 1896, and the most complete on this subject extant. The translation (London: Charles Griffin & Co.; Philadelphia: J. B. Lippincott Co.) preserves in the main the scope and plan of the original work, but some additions have been made to bring it up to date. The descriptions are clear and accurate throughout, and convey an immense amount of information, valuable for the expert as well as interesting to the general reader who may wish to learn something of the most popular branch of applied mineralogy. The volume is handsomely printed on heavy paper, and the eight colored plates, identical with those of the German edition, give a superb representation of the principal gem minerals.

The Mississippi Historical Society (Oxford) appears to have no difficulty in procuring material for its Publications. The seventh substantial volume, of 500-odd pages, has come to hand, edited by Prof. Franklin L. Riley. The civil war and Reconstruction take up a large but not excessive space, and one of the most readable papers is that by Miss Mary J. Welsh, on "Makeshifts of the War between the States," in respect of food and clothing particularly. It would seem almost by a canon of Southern rhetoric that these reminiscences end with the words: "The Southern whites and the Southern negroes are mutual friends and in a measure mutual dependents, but equals, *never!*—except before the law." And very little of that! But already, in his address of welcome to the Society at its sixth annual meeting, the Democratic leader of the House of Representatives, John Sharpe Williams, obeyed the same compulsion. The philosophy of the South's sectional history, he said, will be shown to have been ever consistent—"that unvarying purpose being this: the preservation of our racial purity and racial integrity—the supremacy in our midst of the white man's peculiar code of ethics and of the civilization growing out of it—equally peculiar." Yet he confesses that the "peculiar institution" "was not our *Cause*, though we thought so once and fought for it among other things."

In reviewing in these columns the 'Estetica' of the well-known Italian scholar, Benedetto Croce—which now comes to us in a second and revised edition—we called attention to the prominence accorded in it to the æsthetic speculations of the philosopher Vico as an early and profounder precursor of Baumgarten, the reputed founder of the science of æsthetics. Signor Croce is the chief European authority on all subjects connected with Vico's life and works, and the many minor articles and treatises which he has devoted to this subject are of high importance. He has now added to these a 'Bibliografia Vichiana' (Naples: Tessitore), an extended bibliography in three parts, presented originally to the Accademia Pontaniana of Naples. The first part contains a list of all the editions, translations, and manuscripts of Vico's works; the second, a list of all the historical and critical treatises on Vico's work and thought, with a conspectus of the various judgments on his system of philosophy; while the third contains hitherto unpublished material, such as letters to and by Vico, contemporary documents, and the like.

La Critica, by the way, the bi-monthly periodical of which Signor Croce is the editor, is now in its second year, and maintains the originality and acuteness which distinguished it from the very start. The second volume continues the series of essays on contemporary Italian literature by the editor himself, with valuable bibliographical notes. The two concluding papers are devoted to Gabriele D'Annunzio, and no more illuminating study of his resplendent but abnormal genius has yet appeared in print.

The figure of Harlequin, the conventional clown of improvised Italian comedy, reappears in the popular drama of many European nations. Dr. Otto Driesen has now attempted to discover the sources of this typical character, and in his monograph 'Der Ursprung des Harlekin: Ein kulturgeschichtliches Problem' (Berlin: Duncker) controverts the accepted opinion of an Italian origin. He finds that the Harlequin was first introduced into the *commedia dell'arte* about 1572 by an Italian comedian playing in Paris, that the character was based on an old French legendary figure, which from time immemorial had been given a semi-diabolical form, and that its original home was, therefore, not Italy, but France. The book is enriched by a score of curious illustrations and by appendices containing rare or unpublished documents illustrative of the general theme.

With the last number of the second volume (November, 1903-March, 1904), the periodical the *American Author*, edited by Mrs. M. P. Ferris for the Society of American Authors, suspends publication "for lack of financial backing."

One would hardly look in the *Journal of American Folk-Lore* for a discussion of the "Sources of Shakspere's 'Tempest.'" We therefore direct attention to Mr. W. W. Newell's paper bearing that title in the October-December number (Houghton, Mifflin & Co.). It was originally read before the Shakspere Club in Cambridge, and its pertinency in its present setting proceeds from the resemblance to be traced in a Massachusetts version of an English nursery tale, "Lady Feather Flight," to Jacob Ayrer's "Die schöne Sidea," one of the supposed sources of the "Tempest." Mr. Newell supplies an original translation of part of the German drama.

The oceanography of the North Polar Basin, with which the *Annales de Géographie* for March opens, is an extended review by Prof. M. Zimmermann of F. Nansen's third volume of the scientific results of his expedition. It closes with the remark that the work shows a logical mind eager for precision and gifted with rare constructive qualities, and exhibits the same scope that characterizes his previous path-breaking works. The editor, M. Vidal de la Blache, describes the map of France in preparation by the Service Géographique. Urban geography is cared for in an analysis of the historic and economic development of Montluçon, and colonial in an account of Tunis and its environs, the natural features, climate, water supply, products, and people. A large part of the "Chronique" is devoted to recent events in Panama, together with some facts about the canal.

A general interest attaches to the latest Bulletin of the New York Forest, Fish and Game Commission, on the "Forest Fires of 1903." The reporter is William F. Fox, Superintendent of Forests, who illustrates his text with several effective photographs both of devastation and of means of prevention and extinguishment. The locomotive engine appears as a constant danger, and it has very properly been rigged so as to constitute a pump to repress its own conflagrations, as is shown in one of the views. In the Adirondacks the estimate of standing timber alone destroyed during the year is $666,000; in the Catskills, $29,000.

A paper of unusual interest on the higher portions of the Sierra Nevada ('The Geomorphogeny of the Upper Kern Basin') has lately been written by Prof. A. C. Lawson for the Bulletin of the Department of Geology, University of California, iii., 1904, in which the share taken by the extinct glaciers of the summit region in fashioning its form is well set forth. Adjacent glaciers so far enlarged their amphitheatres by retrogressive erosion as to reduce the intervening ridges in some cases to narrow and low serrated spurs; trunk glaciers enlarged and deepened preexistent stream valleys so as to give them the trough form characteristic of glacial channels; and the branch troughs open in the sides of the main troughs as "hanging valleys." A number of excellent plates illustrate the article, and show the region described to be particularly attractive to mountain climbers who study the forms of the heights they overcome.

Atlanta University is pursuing this year an investigation into the extent and causes of crime among negroes in Georgia. The need for exact information on such matters is manifest. Mr. W. E. B. DuBois, who is in charge of the work, appeals for contributions of funds from persons interested in extending and making effective this inquiry.

—How our intervention in Panama is regarded by Latin-American opinion appears from an article in the *Revista Positivista* (Mexico) by Professor Aragón, "La Republica (!) de Panamá y la Diplomacia Contemporanea." The writer finds in our professions of tutelage over the Spanish-speaking republics only a pretext for aggrandizement on the part of a nation dominated by plutocracy, militarism, and imperialism, with a civilization, as revealed in its homicides and lynchings, resembling that of the stone age. The creation of the State of Panama was a speculators' *coup*. The revolution was purely the work of the United States, and will ultimately lead the way to an avowed protectorate. Representatives of a party which in 1860 declared every project of disunion to be abhorrent, Messrs. Roosevelt and Hay welcomed the disunion of Colombia with a promptness which will always cast a shadow upon their political records, and prevented a friendly nation

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from subduing an insurrection on its own soil. Yet the United States has always posed as the defender of the weak and the oppressed. The one bright spot in the situation was the opposition manifested by the advocates of the Nicaragua route. The writer adds: "The events in Panama should furnish food for thought to the governments of the other republics. In view of the advances of Yankee imperialism, by what conduct shall they avert the danger of being devoured by the immense octopus (*pulpo*)? We must above all, with perfect good faith, sink our causes of discord, and group ourselves about our respective flags with fraternal embraces; for without union, without morality, without obedience to law, without respect for authority, without love of work, without the fixed purpose to form a nation strong and august by its virtues, we shall be the plaything of the unscrupulous ambitions of foreigners more powerful than ourselves. In a word, to preserve order in our own homes, to work for progress, and to inspire ourselves with love, will be our way of avoiding all pretext of interference on the part of those who covet the whole or a part of what we possess."

—Volume IX. of 'The Philippine Islands, 1493-1898' (Cleveland: Arthur H. Clark Co.), covering the period 1593-1597, presents no one document especially salient for its importance, but it contains twenty-seven, several of them with accompanying papers, which all contribute in greater or less degree to a better comprehension of the character of early Spanish colonial administration and to a better knowledge of the progress of conquest in the Philippine Islands. Among them are several hitherto unpublished, which are of some considerable value to the historian as well as to the general reader. The range of subjects covered includes: the progress of christianization of the natives, which was slower than most of the Spanish historians would have us believe; the never-ending controversy as to prerogatives between lay and ecclesiastical authorities, of which this volume reveals the king's evident conclusion that Gov. Dasmariñas was rather more in the right than Bishop Salazar, while the Pope showed an inclination to side with the representatives of the Church; the first steps in conquest of the Moros of Mindanao; the resultless efforts of the Spaniards to intervene to their own advantage in the war between the kings of Cambodia and Siam; the sending of friar-emissaries to the great shogun of Japan, Hideyoshi, then victorious over the Koreans and adopting a high-handed attitude towards the new European settlements in the Philippines, by which steps the Spaniards hoped both to get a better footing for missionary work in Japan, and to gain time to complete the first walls of Manila ere the supposedly threatened invasion of Japanese and Chinese might find them too weak for effective resistance; the many-sided rivalries over the rich trade with China, between Spaniards as against Portuguese, Spaniards in Mexico, Peru, and other American possessions as against those in Manila, and between the various cliques competing for that trade in Manila itself. The difficulties of reconciling the conflicting interests of his growing domains and of governing possessions on the other side of a still but partially explored earth, in the days when sailing craft furnished the only mode of communication, are well brought out in the instructions given by Philip II. in 1596 to Gov. Tello, sent out to succeed Dasmariñas, who had lost his life in an ill-judged expedition to Siam. This volume contains, besides one of the usual photographic facsimiles of the conclusion of one of its manuscripts, two representations (1683 and 1748) of the coat of arms of Manila, and a curious old map of Luzon, Formosa, and a part of the China coast made by one of the Spanish navigators and explorers then in the Philippines. He was urging the conquest of Formosa, as a stepping-stone on the way to China.

—Volume X. is made up entirely of translated transcripts from documents in the rich archives of Seville. These had not, however, entirely escaped attention before, as might be assumed; in particular, the reports from Auditor Morga, herein contained, have at least in part been made use of by Filipinos who have in recent years engaged in the friar controversy. This volume covers the years 1597-1599. In editing the account of conquest in Mindanao in 1597, a slip has been made in the location—about Lake Lánao; the region meant is evidently Lake Liguasán, up the Rio Grande de Mindanao, as it was something like half a century thereafter when Spanish explorers and Jesuits reached the "Lake Moros" particularly so called. A translation not up to the standard of the work helps create confusion here. As for the contents of the volume in general, they are mostly crimination and recrimination of the civil authorities by the ecclesiastics, and vice-versa. Sturdy old Judge Morga's statements ring true, as they usually do, and he distributes his censure impartially between both sets of representatives of Spain. Listen to Archbishop Santibañez describing Gov.-Gen. Tello: "Your Majesty . . . should picture to yourself a universal idea of all vices, placed in a lawyer. . . . He is not one of those men who accompany a vice by a virture, and among many vices follow one virtue; but he has not even an indication of a virtue." The number of friars had in 1598 crept up to about 300, including lay brothers.

—Mr. Louis Dyer read before a recent meeting of the Oxford Philological Society a paper on "Early Relations between Arcadia and Olympia." These were revolutionized as a result of the Peloponnesian war, but not until the foundation of Megalopolis, the forcible occupation of Olympia, and the celebration of Olympian games by Arcadians in 364 B. C. known as the Anolympiad. We can draw a sharp line at the Anolympiad, before which Arcadians and Eleans celebrated the Olympia as one home community; it was Arcadia and Elis against the world. Before that time Arcadians and Eleans achieved the highest standards in athletics. Pausanias catalogues 168 victors who are approximately dated. Of these, 65 came after the Anolympiad. Of the 103 earlier ones 52 came from the rest of the Greek world, 51 from Arcadia and Elis—30 Arcadians and 21 Eleans. Arcadians were more numerous, and also had the training of their many local games not open to Eleans. Eleans were excluded from the Isthmia where Arcadians competed; the Pythia and Nemea were more easily accessible from Arcadia than from Elis. No wonder the Arcadian Lycomedes boasted of his countrymen's superior sturdiness and stoutness of limb (Hellenica, VII., i., 23). Their local games were countryside events until the foundation of Megalopolis, and only prepared them to compete at Olympia, managed by the Eleans, who had a *savoir-faire* recognized in 400 B. C., when Sparta, under provocation, still kept the Eleans in charge at the Olympian games (Hellenica, III., i., 81). Before the Anolympiad, Arcadian and Elean victors showed community of taste in the choice of sculptors for portraying their victors. The leadership in taste belonged to Arcadians, who favored a group of sculptors from Sicyon just at the time when the Sicyonian treasury at Olympia was built. After the Arcadians withdrew, there was a collapse of good taste. Shoals of latter-day monuments indicate this along with a surviving habit of grouping together Arcadian and Elean victors, adhered to by Elis after Arcadians ceased to compete seriously. The victors' statues set up before the Anolympiad are a still plainer record of the close companionship of Elis and Arcadia. The same fusion shows in Thucydides's subdivision of the Pepolonnesus commented on by Pausanias, and in Pindar's VIth Olympian Ode, as well as in Elean and Arcadian coinage, and in Pausanias's unsuccessful attempts to define the boundary between Elis and Arcadia. For the most ancient times, reaching beyond even the many myths and legends into which Arcadia and Elis are inextricably interwoven as one country, we have the witness of deep-level Olympian excavations. The vast array of primitive votive offerings accumulated on the Altis implies a resort to Olympia from at least the whole of the area drained by the Alpheius and all its tributaries.

—The common representation that the late Frances Power Cobbe, whose death was cabled on April 6 (she was born in 1822), was weaned from her original evangelical belief by Theodore Parker's influence, is not correct. From 1840 to 1844 she worked her way out of orthodoxy without much outside help. In 1846 her mother died, and while slowly rallying from this dreadful blow she made acquaintance with Parker's writings, entered into correspondence with him, became one of his most valued friends, and, in England, the principal advocate and publisher of his opinions. In 1852, a severe illness having warned her of life's precarious tenure, she resolved to pass on ("like bread at sacrament") the truth of which she had become convinced, and her 'Essay on the Theory of Intuitive Morals' (1855) was the first consequence of this resolve. Its method was suggested by Kant's 'Metaphysic of Ethic.' It was written with a glow of enthusiasm which the dullest reader hardly could withstand. At the same time it was well reasoned out as a criticism upon Paley and Bentham and the elder Mill and the "celestial prudence" of the traditional doctrine of salvation. The later utilitarianism of Spencer, Sidgwick, and Leslie Stephen found her a vigorous antagonist, with perfect confidence in Martineau's ability to cope with them if she could not. 'Intuitive Morals' was a very able, noble, and heart-stirring book. Its next successor, 'Religious Duty' (1857) had much less spontaneity. In 1864 she published 'Broken Lights,' with the exception of 'The Duties of Women' (1880) her most popular book,

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It was a fair review of the High, Broad, and Low Church parties in the English Church, the "attitudinarians, latitudinarians, and platitudinarians" of some kindly wag. 'Dawning Lights' soon followed, but was an inferior book. She had not waited long enough for her stream to gather head again.

—Miss Cobbe's gradual absorption in the cause of anti-vivisection was her literary ruin. Resigning her post on the *Standard* (with which she had been connected since the *Echo*, a halfpenny daily, passed into silence), because it had published a pro-vivisection article, she gave herself heart and soul and purse to the propagation of her humane ideas. These colored everything she wrote. Science at length became to her only another word for vivisection, stained with its victims' blood. Her passionate interest in this matter originated in her personal interest in dumb animals, especially in dogs. Strangely enough, it never made her doubtful of the morality of the sportsman's bloody work nor inclined her to a vegetable diet. As early as 1863 she wrote upon this subject for *Fraser's Magazine*, but in 1874 some harsh experiments excited her indignation, and, the Society for the Prevention of Cruelty to Animals seeming slack in its opposition, she united with others in forming a Society for the Protection of Animals from Vivisection. Of this she was the secretary for ten years from 1875, writing 173 larger and smaller tracts, with innumerable articles and letters. The failure of restrictive bills in Parliament only served to convince her that absolute prohibition was the sole way out. To this for the last years of her life she gave herself with tireless energy.

LESLIE STEPHEN AS A CRITIC.

English Literature and Society in the Eighteenth Century. (Ford Lectures, 1903.) By Leslie Stephen. London: Duckworth & Co.; New York: Putnams. 1904.

What were the qualities which made Leslie Stephen, towards the close of his career, the first among living English critics? 'English Literature and Society in the Eighteenth Century' supplies for any intelligent reader the answer to our question. His preëminence among the writers of his time was not due to any single talent; it was not due to his mere literary gifts, great though they were. It was due to the obvious presence, in every work which he has produced, of four qualities rare in themselves and hardly ever found in combination—sincerity, individuality, humor, and the scientific spirit.

"So far as my reading has gone," writes Leslie Stephen in the 'Science of Ethics,' which to some of us constitutes the most impressive and weightiest of all his works, "I have found only two kinds of speculation which are absolutely useless—that of the hopelessly stupid, and that of the hopelessly insincere." Of stupidity he can never have felt himself in danger, and there is not a book he has written which does not show the determination that, whatever else it should lack, it should possess the merit of sincerity. Let it be noted that sincerity includes a good deal more than the honesty of a teacher who is determined to say nothing which he does not believe to be true, and even to state on every topic which he handles the whole truth as it is seen by him. This is much, but for complete moral and intellectual sincerity something further is needed. The perfectly sincere man will instinctively aim at a certain kind of simplicity; he will not be led astray by the dictates of vanity, or even by the innocent egotism which attaches unbounded importance to a writer's own watchwords or phrases. Stephen was free at once from the conceit, and from the conceits, of your man of letters. His abhorrence of vanity and his sense of humor led him, indeed, greatly to undervalue the worth and the effect of his labors; he was a teacher who possessed far more disciples than he knew of.

"I do not believe (though again I cannot be certain even of this negative statement) that there is a single original thought in the book from beginning to end. By original, I mean, of course, a thought which has not occurred to others; though I, of course, also claim to have made every thought which I utter my own by reflection and assimilation."

These words, taken from the 'Science of Ethics,' show how little he claims for himself as a teacher of ethics.

"I hope and believe that I have said nothing original. I have certainly only been attempting to express the views which are accepted, in their general outline at least, by historians, whether of the political or literary kind."

This is his humble claim as Ford lecturer when handling a topic of which he was the acknowledged master. Humor, it may be allowed, here takes the form of gentle irony. Still, it is manifest that Stephen had no conceit of his own powers. He was preëminently a man of letters, but he did not even overrate the importance of literature. "Nations," he reminds his readers, "have got on remarkably well, and have made not only material but political and moral progress, in the periods when they have written few books, and those bad ones; and, conversely, have produced some admirable literature while they were developing some very ugly tendencies." He never dreamed that the writers of books were the modern priesthood, commissioned to supply mankind with spiritual guidance. Throughout his works are scattered memorable sentences which embody some profound truth admirably, because lucidly, expressed; but rarely, if ever, does he use what have been called sacramental terms. He never attempts to popularize a doctrine by embodying it in some expression, such as "sweetness and light," the "grand style," the "dismal science," and the like, which undoubtedly are for the moment effective, but which substitute words for argument, and, by becoming a sort of literary slang, vulgarize the ideas which they are supposed to embody.

If the power of our author's criticism is due to its sincerity, its charm arises from a quality which, for want of a better name, we may call "individuality." By whatever word this quality be called, it is nothing else than the capacity of a writer to stamp his work with the impress of his own individual character. This is an entirely different thing from egotism, and is a gift in which many powerful and interesting thinkers are deficient. Many are the men who, though endowed with much personal and much conversational charm, leave in their books no trace of the brilliancy, the sympathetic humor, or the easy play of intellect which was the delight of their friends. Readers who have felt something like personal affection for Dr. Johnson fancy that they know him from his works. This is in the main a delusion. If Boswell had never lived, is it certain that even Dr. Birkbeck Hill would have revelled in the writings of Johnson? We doubt it. We trace Johnson's character in his books, if indeed we ever read them, but we in fact read into the writings on which Johnson's fame is supposed to rest, the personal traits which have been revealed to us by Boswell. John Austin, again, delighted his friends by his exalted character, by the charm of his conversation and the wisdom of his thoughts. A passage in the Autobiography of John Mill is now the only memorial of Austin as he appeared to the circle of friends who knew and admired him. The 'Province of Jurisprudence Defined' tells us nothing of Austin but his logical power, and contains nothing but the dogmatic utterances of a logical jurist; it utterly lacks individuality. Stephen, on the other hand, is himself in every line that he has written. His 'Hours in a Library' and his 'Ford Lectures' recall at any rate the conversational charm which no one who has ever come under its influence will forget. In this matter, as in some others, he resembles Bagehot, for when Bagehot explains the mysteries either of Lombard Street or of the English Constitution, readers feel that they are not so much reading a treatise as listening to a most interesting talker. With Stephen, criticism turns into an hour in a library with the most delightful of companions.

"I will confess that the last time I read 'Clarissa Harlowe' it affected me with a kind of disgust. We wonder sometimes at the coarse nerves of our ancestors, who could see on the stage any quantity of murders, and ghosts, and miscellaneous horrors. Richardson gave me the same shock from the elaborate detail in which he tells the story of Clarissa; rubbing our noses, if I may say so, in all her agony, and squeezing the last drop of bitterness out of every incident."

Here we have acute criticism, but its interest is immensely enhanced by our keen sense of the critic's personality.

This individuality stands, of course, in the closest connection with that humor which gives a peculiar flavor to Stephen's works, and is itself bound up with his intense delight in biography. Sir George Trevelyan writes of Macaulay and his sisters that "when they were discoursing together about a work of history or biography, a bystander would have supposed that they lived in the times of which the author treated, and had a personal acquaintance with every human being who was mentioned in its pages." These words equally apply to Stephen; he was not a mere student, but he lived with the people of the past as if they had been his intimate friends or associates. He would grow warm over a slander on Hobbes in the way in which most of us are heated by a libel on a living friend; he neither forgot, nor wished to forget, that Hazlitt, eminent as he was as a critic, was from some points of view a cad.

We have seen somewhere imputed to Stephen a want of insight into character. A more curious mistake on the part of a

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critic can hardly be imagined. The charm of literature was to our author the study of human beings, and he studied human nature with extraordinary acuteness. If any one wishes to test Stephen's gift for analyzing character, let him consider carefully the various passages in the Ford Lectures where reference is made to Pope. Nowhere do we get anything like so fair an estimate of the greatest of English satirists. We have brought before us, on the one hand, the absurdity of the notion adopted by Pope and accepted by his age, that "Homer was in the sphere of poetry what Lycurgus was supposed to be in the field of legislation," and "had at a single bound created poetry and made it a vehicle of philosophy, politics, and ethics." But, on the other hand, we are not suffered to forget that

"Pope manages to be really impressive, and to utter sentiments which really ennobled the deist creed—the aversion to narrow superstition, to the bigotry which 'dealt damnation round the land,' and the conviction that the true religion must correspond to a cosmopolitan humanity. I remember hearing Carlyle quote with admiration the 'Universal Prayer':

> " 'Father of all, in every age,
> In every clime adored,
> By saint, by savage, and by sage,
> Jehovah, Jove, or Lord,'

and it is the worthy utterance of one good legacy which the deist bequeathed to posterity."

Sincerity, individuality, a sense of humor, are, in Stephen, combined with the scientific spirit. He never for a moment forgets, or lets his readers forget, that, while every man is a distinct individual, marked by traits peculiar to himself, yet every man, however eminent, is influenced by the spirit of his time. To perceive this general truth and to accept it, is nothing; there is no one who now does not know that every one is in a sense the creature of his age. But vague generalizations of this kind are in themselves excessively worthless and often excessively delusive. No one proclaimed the platitudes or truisms of so-called scientific history in more sounding language than Buckle, but no writer of any eminence ever threw less light on the relation between men's character and the circumstances of their age. Stephen has no tremendous laws of progress to announce; he entertains no great belief in wide generalizations; but in the Ford Lectures, as in most of his writings, he insists again and again upon the consideration that

"the philosophy of an age is in itself determined to a very great extent by the social position. It gives the solutions of the problems forced upon the reasoner by the practical conditions of his time. To understand why certain ideas become current, we have to consider not merely the ostensible logic, but all the motives which led men to investigate the most pressing difficulties suggested by the social development."

But he does much more than enounce this principle: he traces out its actual working as exhibited in the literature of the eighteenth century. Take, as one example of this extraordinary capacity for blending philosophy with the history of literature, the account given of the "Wits" and their influence. We seem at first to be hearing a series of anecdotes or epigrams about the leading writers of a brilliant age, but we are made gradually to see that all the men of that age, however different their talents and their opinions, held in common a belief in the supremacy of common sense. This faith was shared by Locke, by Berkeley, by Pope, by Addison, by Steele, and by Swift; it marked a revolution in the opinions of educated men, and separates the eighteenth from the sixteenth and seventeenth centuries.

"Politically, the change means toleration, for it is assumed that the vulgar can judge for themselves; intellectually, it means rationalism, that is, an appeal to the reason common to all men; and in literature it means the hatred of pedantry and the acceptance of such literary forms as are thoroughly congenial and intelligible to the common sense of the new audience. The hatred of the pedantic is the characteristic sentiment of the time."

And this state of things gave predominance to the "Wits," who were "scholars and gentlemen, with rather more of the gentlemen than the scholars," who lived in London and formed a kind of island of illumination amid the surrounding darkness of the agricultural country, who met at coffee-houses in a kind of "tacit confederation of clubs to compare notes and form the whole public opinion of the day."

But to detach our author's philosophic ideas from the epigrams, the anecdotes, and the quotations by which they are illustrated, is of necessity to spoil them, for his possession of the scientific spirit is manifested not by the enunciation of abstract principles, but by showing every reader how in fact the general ideas of an age, whether sought for in the lives, in the conversation, or in the writings of actual men and women, blend with and govern its literature. The true answer, in short, to the question with which this article opens is, that Leslie Stephen was the most eminent critic of his time because he was much more than a mere critic; he was at once a man of letters, a biographer, and a truth-loving and subtle thinker.

SAMUEL CHAPMAN ARMSTRONG.

Samuel Chapman Armstrong. By Edith Armstrong Talbot. Doubleday, Page & Co. 1904.

General Armstrong wrote in certain "Memoranda" of December 31, 1890, three years before his death: "I wish no biography of myself made. Good friends might get up a pretty good story, but it would not be the whole truth." His wish has been faithfully disregarded. His daughter appeals from that to his habitual appreciation of the value of any simple and sincere story of a useful life. We have such a story here; if not "the whole truth," enough for our rebuke and instruction in righteousness, without any filial exaggeration, with little revelation of its subject's private life or of the traits which endeared him to his domestic circle, with the exception of his humorous hilarity. With this he was as well furnished as Garrison or Lincoln, his two great allies in the redemption of the American negro. A fourth with these is Mr. Washington, who in popular estimation overtops Gen. Armstrong; yet but for Gen. Armstrong's work it is probable that we should never have heard of the founder of Tuskegee.

It is easy to conceive that an ethical psychologist quite indifferent to Gen. Armstrong's philanthropic work might find the course of his development an interesting study, so little was there in the boy that was fatherly to the man, so slow was he in coming to himself, so dominant was his gayety in his first experience of war, so accidental was his entrance on the work that soon enlisted all the energy of his eager and intrepid soul. The father was a missionary in politics in the Hawaiian Islands, overflowing with energy and enthusiasm, and exerting a great influence. He did not deceive himself as to the reality of the Hawaiian convert's religion. "The heathen saint," he said, "is about equal to your New England sinner." Mrs. Talbot's first chapter is a vivid reproduction of the Hawaiian life, in which her father was immersed till he was twenty-one. It was a very happy life for him when he was out of bounds or travelling with his father on his missionary rounds. A good deal must have passed over from it into his ultimate work. It is frankly confessed that the missionaries generally regarded the Hawaiians much as the Southerners did their slaves, but the boy's friendly contact with them made him more sympathetic with the freedmen when he was thrown into their company, and he inherited his father's conviction that there was no color line in souls.

The father's death in 1860 did not prevent young Armstrong's going to Williams College, as he had before intended, nor did it long repress his customary cheerfulness. Quite shocking to his mother's ideas of propriety must have been his unconventional style of consolation. At Williams he "shocked people by his levity and irreverence." "Missionary or pirate," he declared to be his alternative; and the expectation of his college mates leaned to the less exalted horn. But to Dr. Hopkins's demand upon his higher nature he could not but respond. Giving up all thought of the ministry, he entered on a more genuine religious life. His brief college course terminated with his graduation in 1862; not earlier only because he now, and for a long time after, considered himself an Hawaiian citizen. But the drift of his friends into the army was too strong for his sympathetic disposition. Ignorant of tactics, he raised a company in Troy and received a captaincy. The most striking characteristic of his earlier service was its moral indifference. Army life meant for him little more than a good time. The fortunes of his regiment conspired to this effect. It was long in getting into action, and it was ingloriously bagged at Harper's Ferry and sent to Chicago on parole. Later, at Gettysburg, he was in the thickest of the fight, and his letter about it to his mother overflows with the sincere joy of battle. He was a strict disciplinarian, and at first his men "hated [him] worse than Satan." After their common baptism of fire and their assurance of his splendid courage, he could write: "You cannot imagine the beauty and the pleasure of the relation in which I now stand to this regiment."

In November, 1864, he was made colonel of the Eighth United States Colored Troops, then stationed in front of Richmond. The progress of his mind to this event is the most interesting part of his biography. The prospect of the Emancipation proclamation stirred his heart: "Then we shall be fighting for a principle." His first impression of negro character was from the negro servants in his regiment, and he thought them "worse than Kanakas." He was soon for

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abolition, "more on account of their souls than their bodies." He was much impressed by his talk with a rebel general:

"The general said he thought it was more reasonable to fight, as I was doing, for a principle than to fight merely to restore a Union which was only a compact and to which they were not practically bound when they considered the other side had violated the agreement. The truth is, I partially agreed with him. The Union is to me little or nothing. I see no great principle necessarily involved in it. I see only the 4,000,000 slaves, and for and with them I fight."

Before taking the colonelcy of a colored regiment, he had seen colored troops subjected to "a hellish fire" and had written, "No men were ever braver than the slaves of Maryland." With Lee's surrender came a feeling of sadness, "a feeling that the colored soldiers [of his own command] had not done enough; had not been sufficiently proved." Sent with his regiment to Texas to assist in the overthrow of Maximilian, in the Gulf of Mexico he enjoyed a vision of his future work in much the fashion which it finally assumed. But he had not settled down upon his ultimate foundation. Business tempted him, and he joined the crowd that besieged President Johnson begging for office. Perhaps there never was a complete "wholeness of tissue" in his character. It is certainly instructive to find him, when he had got fairly at work, naïvely pleased that "everybody calls me General." Applying to Gen. Howard for a position in the Freedman's Bureau, he was first turned away and then saved for his life-work by the merest chance, being made at once an agent of the Bureau for ten counties and Bureau Superintendent of Schools over a wide area. The building up of industrial schools was from the start part of his hope and plan. Believing heartily in the Bureau, he was, nevertheless, quick to see the defects of its operation. He welcomed negro suffrage, and held fast his faith in it through all the discouragements of the Reconstruction period, and wrote in 1887, "After all, being a citizen and a voter has more than anything else made the Negro a man." It was his salary from the Bureau that enabled him to begin the work at Hampton, to resist the temptation to a Congressional career, and to get along without a coveted assessorship of Virginia taxes.

Chapter VI., "The Beginnings at Hampton," is a clear presentation of Gen. Armstrong's methods and ideals in his inauguration of the work which made for him a place among the great philanthropists. From the start he understood perfectly that the methods of industrial education which had failed at Wellesley and Oberlin were not to be revived. For many years the intellectual advantages at Hampton attracted more than the manual training. The colored people distrusted a form of education which approved itself to many North and South as effective in the creation of a colored labor caste. But what drew Gen. Armstrong to industrial methods was their ideal elements, "labor as a moral force," "hard work done for the sake of the product and rewarded by the satisfaction of accomplishment"—a very different conception from that of technical training as at once the course and end. Very inspiring is the story of his struggles, his oppositions, and his victories. His Hampton singers were his Amphion's lute, and to their music the walls of his great buildings rose on the shore so rich in historic associations. Much of his energy went to the raising of money for his work, and his speeches in advocacy of its claims had the impetuosity of his attack at Gettysburg. One dream he never realized—that of bringing the whites and blacks together in a common scheme of education. The introduction of Indians at Hampton was purely accidental. In the event it proved remarkably successful, and a telling practical rejoinder to the à-priori theorist so ignorantly confident as to what the Indian cannot do. An interesting reflection on Gen. Armstrong's experience in raising money was his persuasion that the times, good or bad, made little difference.

No chapter of this biography is more pertinent to our present burdens and anxieties than one dealing in a general manner with "The Negro and the South." Gen. Armstrong was profoundly sympathetic with the Southern white people. Their tampering with the colored vote impressed him as more dangerous for them than for the blacks. His optimism was more cheerful than it would be were he living now. The ten years since his death have witnessed a sad increase of anti-negro race prejudice, especially in the Northern States. Yet the answers to a series of questions recently sent out by Mr. Washington are convincing that the cause of negro education is not suffering from any general lack of confidence, whatever noisy opposition there may be to it, here and there. It should be mentioned that it was the *form* of the Blair Bill that made it objectionable to Gen. Armstrong, and not its essential principle of national aid to Southern education.

This review would be grossly inadequate if it failed to mention the profoundly religious spirit in which he carried on his work. But this spirit was distinctly individual. Nominally orthodox, Gen. Armstrong lived in cordial sympathy with liberal religionists, and looked to them preëminently for the sinews of his holy war. To know the negro as he knew him was to believe in him, and the more we have of his enthusiasm, tempered with his wholesome common sense, the more effectively shall we resolve the problems which are now pressing on the public mind.

Fifteen Years among the Top-Knots. By L. H. Underwood, M.D. New York: American Tract Society.

This book makes plain the fact that there is no country on earth in which hats and hair mean so much as in Korea. Each has a language of its own. By glancing at a man's headgear one may at once interpret his political position and appraise his social value. As for his hair, the way in which it is plaited or rolled gives sure index to his place or importance, and even measures both the quality and quantity of his utterances. Until a man is married he wears his hair in a braid down his back, and is not expected to talk in the presence of those who, either from age or from marital dignity, are his superiors. When a "boy" gets him a wife, he thereby becomes a man. Then he twists his long hair into what looks like a door-knob or a roll of navy tobacco, and the coil serves a variety of useful purposes. It is a most convenient handle for the policeman when subordination or capture is necessary, while in the hands of a discerning wife it is an instrument of unlimited possibilities. Among the higher classes, the top-knot is duly protected by various bird-cage-like structures of horsehair, over which goes the hat, which, besides being of varied shape and material, attains a weight and occupies an area that appear to us preposterous. Mrs. Underwood, the wife of the accomplished linguist, translator, and missionary, Dr. Horace Underwood, thus pictures critically the Koreans of the sterner sex, who heap their hair on their scalp; for, in the land of white clothes, the women dress their hair very plainly, massing it in a roll which lies at the back of the neck. The general costume of both sexes is white. Perhaps in no country does the process of starching yield more pleasing results, for the gloss attained by long beating with little poles like small Indian clubs makes the white, pink, and green clothes glisten to a most remarkable degree. Indeed, the contrast between them and the mud and the general unpaved condition of things in the Korean cities is one of the many striking features of a country which, despite the monotony of life and the poverty of the great majority, presents many oddities.

Mrs. Underwood is the first to give a woman's view of things in Korea. She went out as a medical missionary and unmarried. Changing her name, she decided to take her bridal trip in northern Korea, which, indeed, her husband had previously visited. Yet against her proposed enterprise she was unanimously warned by native and foreigner. Despite all the dangers duly catalogued in advance, and though handicapped by rheumatism, she made her way in the rude sedan chair of the country, which, with a woman's wit and art, she transformed into a comfortable vehicle. Real dangers from rude villagers and ruffians, both official and non-official, drunken and sober, were met and overcome by tact and courage. The travellers were able to reach the Yalu River, and, to Mrs. Underwood's joy, a boat ride in which they could compare Chinese and Korean civilization, was undertaken. The contrasts were striking. On the eastern side men in dingy white, who lived in thatched huts of mud and wattle, scratched the fields with an iron-shod pole drawn by oxen; the trees around them being mostly of pine, and the physical features showing a life and origin different from those on the western side. This was Korea. On the Mantchurian side were oaks and deciduous trees. Houses of brick or stone and roofed with tile, farmers in blue and ploughing with horses, showed a land of industry and thrift. The Chinese, whatever their faults, are industrious, and live in a land where property is protected and incentives to work are many. The Korean toiler, crushed by ages of oppression, cannot be certain for a moment of his wages or accumulation, for Korea is the country in which the gentleman, so called, is the parasite of society, living on the sweat and blood of the taxpayer and worker.

During Mrs. Underwood's fifteen years in Korea, many journeys were undertaken, medicines dispensed, and the healing of the sick carried on, while her husband organized churches, looked after his flock, and developed in his people not only a new world of ideas, but also the noblest of economic virtues, self-support. Her book is a real contribution to our knowledge of hygiene, or rather the lack of it, in

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Korea, for we have the conditions of the average native set before us in a vivid and realistic way. It matters not upon what side we look, we discern everywhere the widespread and profound bureaucratic corruption that reigns in a country which still supports a large mass of real or expectant office-holders in idleness. This was shown especially in the time of the cholera invasion, when the Americans alone faced the foe with their quarantine, their personal care of the sick, and their distribution of the relief fund; the Government officials having the persistent habit of "eating" the money which ought to have gone for the sick. The Koreans call the cholera "the rat disease," believing that the cramps are rats gnawing and crawling inside the legs, going up till the heart is reached. Their method of prevention and cure was to offer prayers to the spirit of the cat, to hang a paper cat on the house door, and to rub their cramps with a cat skin. Some of the affected districts were almost impassable on account of ropes, about five feet high, stretched across the streets to which paper prayers were attached.

Besides noticing a thousand things interesting to the student of Korean life, this narrative gives the best statement from intimate inside knowledge of the situation in the palace and in Seul when Queen Min was murdered by Japanese ruffians. The King fled to the Russian legation for a year's stay, and Japan's prestige in Korea was for the time destroyed. Mrs. Underwood was the Queen's physician, and speaks of her in high admiration. For a long time the King was so fearful of being poisoned that he would eat only the food cooked by the American missionaries, who in some cases had to act as the royal bodyguard, largely because the King (since become "Emperor") would not, literally, let go their hands while in pitiful, though well-grounded, fear of personal violence. There may be two opinions, possibly, about the wisdom and propriety of American teachers of religion thus assuming such remarkable duties, but the rigors of the situation are not to be lightly explained away. The pictures of missionary life and work are vivid and detailed. Incidentally and by suggestion rather than by overt statement, we see how surprising it is, to noblemen reared in the atmosphere of pride and intrigue, that American missionaries should trust the common people as they do. It is probable that the natives who approached Dr. Underwood with the suggestion that he should establish a Presbyterian state church, were simply already within the shadow of the possibility of being forced into the Russian Church. One may discount the author's opinions as to the things said about both the Russians and "the Romanists," yet it seems reasonably certain that native intriguers tried to get up in Korea a disturbance like that of the Boxers in China, even going so far as to forge and send out an incendiary proclamation. It is almost beyond dispute that the same semi-political claims put forward in China by the French missionaries have been demanded and received by their confrères in Korea, and that the French minister at Seul has backed the pretences of his countrymen with diplomatic pressure.

The book, besides being neatly printed, is well illustrated with half-tone reproductions of photographs, but lacks an index.

The Harriman Alaska Expedition. Volume III., Glaciers and Glaciation, by Grove Karl Gilbert; Volume IV., Geology and Palæontology, by B. K. Emerson, Charles Palache, William H. Dall, E. O. Ulrich, and F. H. Knowlton; Volume V., Cryptogamic Botany, by William Trelease, C. H. Peck, P. A. Saccardo, C. E. Cummings, D. A. Saunders, J. Cardot, I. Thériot, and A. W. Evans. Doubleday, Page & Co. 1904. Imp. 8vo, with many illustrations.

Perhaps no journey is possible outside of the polar regions which would bring under direct and easy observation a greater number of living glaciers than that which the geologists of the Harriman Expedition have recorded here. With more than fifty busy cameras, the difficulty has been the selection of the most appropriate and beautiful illustrations from the multitude available. Dr. Gilbert's choice has been excellent, and the series of one hundred and twenty-four plates and text-figures offer the reader a worthy representation of the most characteristic features of Alaskan glaciation. The time spent at each of the many glaciers visited was necessarily small, and a large part of it was devoted to rapid surveys of the limits of the most important, in the hope that the record thus made would be available for comparisons at future dates, so as to give an accurate idea of the expansion or retreat of these mysterious rivers of ice. In one instance the work was most timely. Three months after the reconnoissance mapping of the Muir and its associated glaciers by this expedition, an earthquake so affected them that, during the five years which have followed, the bay into which they discharge has been so clogged with floating bergs that no vessel has been able to approach the locality of the survey within several miles. This condition of affairs has not occurred previously since Glacier Bay was first explored by John Muir.

Dr. Gilbert's volume is a summary of observations made, and a discussion of theories involved, upon which the data obtained by the party throw more or less new light. There are no startling discoveries. In the general view of glaciation in northwestern Alaska the writer comes to conclusions more in harmony with those of the mass of geologists than with the sensational and exaggerated opinions which have been expressed by at least one of the popular writers on this topic.

In volume four Professor Emerson discusses the general geology and lithology, of which perhaps the most conspicuous feature is the recognition of the Vancouver series of Dawson (Yakutat of Russell). This was proved to occur in many localities from Vancouver Island to Bering Strait, and identified by its fossils, which later in the same volume are illustrated and described by Ulrich, and referred to Liassic age. Dr. Palache has a chapter on the Alaska Treadwell mine, in which the previous conclusions of Becker are confirmed and added to, followed by a description of the geology of the vicinity of Stepovak Bay, Alaska Peninsula. In this locality Eocene strata were discovered bearing characteristic fossils, and filling an inexplicable gap in the geological column as hitherto developed for the Territory. Dr. Palache also contributes a list of minerals identified. Dr. Dall describes and illustrates the Eocene fossils collected by Palache, the Miocene marine fossils, and those of the boulder clay of Douglas Island. The volume is completed by a chapter on the fossil flora of Kukak Bay by Dr. Knowlton. In all, seven new genera and thirty-eight new species of fossils are added to our knowledge through the collections made on the expedition.

The volume on cryptogamic botany has been prepared under the supervision of Dr. Trelease by a number of specialists, and contains, perhaps, the largest addition (numerically) to the flora previously known. Formerly less than a dozen species of fungi had been authentically identified from Alaska, while the present catalogue enumerates two-hundred and forty. Four hundred and fifty-nine species of algæ, four hundred lichens, four hundred and sixty mosses, and fifty-seven ferns, bring up the census of Alaskan cryptogams to the very respectable total of 1,616 species, of which over one hundred are entirely new to science. Some use of the native plants is made for food by the aborigines, who dry dulse in large quantities, while the use of sphagnum, as an absorbent and as a wick for the Eskimo lamps, and of certain lichens for staining wooden ware and basketry, are noted. The cryptogamic flora of Alaska is essentially similar to that of the boreal region generally, but the moist and even climate of southeastern Alaska is so favorable that mosses and ferns attain an almost tropical luxuriance, while on the level tundras of the northern part of the Territory the sphagnums, reindeer lichens and stone lichens find a congenial habitat, and often form a natural carpet a foot in thickness. The volume is illustrated by forty-four full-page plates, many of them colored, and concludes with an excellent index.

The luxurious form in which the earlier volumes appeared is continued, and the illustrations are of the best, forming a striking testimony to the care and taste of the unwearied editor and the generosity of the patron of the expedition.

Memoir of Benjamin Franklin Stevens. By G. Manville Fenn. London: Printed at the Chiswick Press for private distribution. 1903. Pp. 310.

The last third of this volume is an account of the "Catalogue Index of *Manuscripts* in the Archives of England, France, Holland, and Spain relating to America, for twenty years, from 1763 to 1783." The compilation of this work was a labor of more love than lucre for Mr. Stevens, during nearly thirty years. It required a staff of assistants, residence in each of the countries enumerated, tirelessness, and confidential admission to copy documents that could never be removed from their secret cells—a favor never before granted so largely to any searcher. One hundred and sixty-one thousand authentic papers, never published with authoritative accuracy, were thus enumerated and cited. This catalogue is the sole key to American documents in European archives as a combined collection. These multitudinous papers with titles filled fifty volumes; those arranged chronological-

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ly and descriptively a hundred volumes; while the alphabetical index required yet thirty volumes more. In 1882 Mr. Stevens offered this master-key to the original sources of American history to Congress, and its priceless historical value as absolutely unique was attested by the first scholars in this country and abroad; yet the offer, though he would have allowed the Government to make its own terms, was rejected during the decade thereafter; Stevens dying at the end of it, still at work on his *opus magnum*, or rather *maximum*. His faith was unfaltering that his writings, like the Sibyl's books, must be appreciated before all of them or their originals could be burned up.

Early in the sixties, however, Mr. Stevens had been employed by the State of New Jersey to transcribe whatever relating to its annals could be gleaned in the Public Record Office of England; and in the nineties, under the auspices of Congress, he published in facsimile a long and most interesting series of European manuscripts —a collection at once secured by installments by all good libraries, and which no writer on the period or any part of it can afford to leave unstudied. Preëminent in interest are the private letters of high officials in all lines and in each country.

The two-thirds of Mr. Fenn's book which form the personal narrative of his friend Stevens often lack continuity. Fifty pages give a fair account of Stevens's birth and Vermont boyhood far up the Connecticut till at twenty-one, after a single year at Burlington College (owing to pulmonary and purse weakness), for lack of $180 a year he despairs of further education. The next five pages tell us little about the stripling —not a full sentence to show what he was doing—but they carry him through more than five formative years. They exhibit him in London at the close, and there assisting his older brother in that bookish work in which they both labored on to the very end. Their first great enterprise, the purchase of the Humboldt library and endeavor to sell it *en bloc*, went up in smoke. The aggregate was burned, and there was no insurance. This collapse, like the Chicago fire, only quickened energy. The younger Stevens was made the United States dispatch agent, and in some undescribed way so magnified his office that it helped him on and up. Their Humboldt failure was nothing to their Franklin success—an exploit regarding which Mr. Fenn vouchsafes us not one word. Their Franklinian gleanings—trifles which no others had considered worth snapping up—yielded them £7,000 from our Government.

Mr. Stevens, dying in 1902, lacked but one year of the Psalmist's three-score and ten —a life fairly prosperous, but exceptionally useful and happy. Though more than half his years were spent abroad, and he seldom revisited his birthplace, he yearned for it with an untravelled heart, as if it were the fountain of endless youth. In his country seat near London he reproduced its name, Barnet, slightly changed. Though Barnet had been long decadent, he gave $1,000 for keeping in order the sepulchre of his fathers. He grew old among sugar maple and butternut trees he had imported from the home of his childhood, and the gray squirrels whose gambols upon them were among his early memories. Born in full view of Mount Washington, which was then still held to be our highest mountain, he remembered among household words half a dozen peaks, each with a physiognomy which he could no more forget than the lineaments of his mother's face. His career furnishes a new illustration of the saying, old as the hills, that mountaineers die of homesickness, while lowlanders never do—Swiss, not Dutch. Before he was born, this proverb, as translated into Vermontese, asserted that no country is worth living in where a man cannot find his way without a guideboard.

Further Recollections of a Diplomatist. By Sir Horace Rumbold. London: Edward Arnold. 1903.

We live in an age of recollections and reminiscences. A public that has grown weary of pseudo-historical novels has apparently demanded something of more living interest, and, in response to this demand, every one whose career has brought him in contact with A., B., C., and other equally distinguished people is busy setting down his recollections of them in the best language he can command. A hundred years ago such books were generally entitled "personal narratives," thereby affording to a certain witty judge an opportunity of emphasizing the legal distinction between what is personal and what is real. But, while the writers of these modern *ricordi* may occasionally indulge in a little "embroidery," as a rule their pictures are fairly trustworthy, and will doubtless be of service to the future historian of the period.

A year ago Sir Horace Rumbold published 'Recollections of a Diplomatist,' describing his diplomatic career from 1849 to 1873. The present volume continues the story to 1885, and next year we presume there will be 'Still Further Recollections.' The earlier volumes depicted a dozen different diplomatic posts; the present one is confined to Santiago de Chile, Buenos Ayres, Berne, and Stockholm. The descriptions of the scenery of Chile and Sweden are interesting, and perhaps nothing in the volume is better than the following account of a tidal wave on the Pacific Coast:

"The hitherto motionless sea, stretching its perfectly smooth, glassy surface in the sweltering noontide as far as eye could reach—the glittering expanse only broken by a group of rocky islets in the nearer offing—suddenly began to recede from the shore, at first quite gently and majestically, carrying with it a certain number of vessels torn from their moorings close inland, and leaving others uncovered, like boulders strewn on the naked sand at low tide. Away rolled the 'painted ocean,' parting entire company with the land, and sweeping past the islets, which it also left quite denuded. Presently it returned, still with placid, unruffled aspect, but added impetus, forming, as it neared its natural boundary, a towering watery mound, upwards of fifty feet high, which, after overwhelming all the craft it had at first left behind it, made a clean sweep of every building on the shore line."

Political conditions in all countries change so much in twenty-five years that Sir Horace's records in this regard are rather out of date, and of no particular importance. Moreover, they are always tinged with the ultra-conservative dye of his political bias. His antipathy to this country is quite in keeping with his general views, and crops out in somewhat unexpected places, as when he speaks of Argentina as suffering from the adoption of a constitution precisely similar to that of the United States. He has also the temerity to refer to one American lady (by name) as "a duchess after an entirely new pattern," and to another, the wife of an American attaché, as "a lady who spoke both French and German well, but with an accent which lives in my ear as a perfect curiosity of its kind." Sir Horace is evidently a keen judge of literary values (from the bookselling point of view), and realizes that his dislike of Gladstone and his admiration for Beaconsfield are not quite as marketable commodities as personal remarks about people who are still living and are likely to hear from kind friends that he has referred to them in his book.

Studies in Theology. By J. Estlin Carpenter and P. H. Wicksteed. London: J. M. Dent & Co.; New York: G. P. Putnam's Sons. 1903.

The dual authorship of these lectures and addresses adds a good deal to the interest of either set, because it gives us two different and differently cultured minds, reacting on subjects of supreme importance. The effect approximates that of a joint discussion, though Mr. Wicksteed and Professor Carpenter have much more in common than in difference, and though neither apparently has written with the other in his mind. The quality of either's writing is scholastic overmuch, but Mr. Wicksteed as the Dante scholar and the ardent Ibsenite has a more literary inclination than Professor Carpenter, whose studies have been almost entirely in the direction of Biblical criticism and Hindu religion. Their illustrations and allusions smack of the different soils in which they have worked. Especially does the first lecture, "The Religion of Time and the Religion of Eternity," invite us to remark how far Mr. Wicksteed's study of Dante has carried him into the mediæval world, and with what enhancement of his sympathy with mediæval forms of sentiment and thought. It is the method of progress, in discarding what is evil, to discard some things that are good, and afterward to go back and gather up these things in such fashion as it may. Illustrating this principle, Mr. Wicksteed contends that the Renaissance and Reformation broke too absolutely with the mediæval world; that if they did not "throw out the baby with the bath," they threw out some good things with the bad. Among these are "the conceptions of eternity, fruition, and the vision of God." Mr. Wicksteed develops these in an extremely abstract manner, but his lecture really has a very practical application to the temper of the modern world. It is medicine for that sickness from which John Stuart Mill was suffering when he was overtaken by melancholy lest the progress of successful philanthropy should leave him with no more worlds to conquer. It was Richter's doctrine that "it is not the goal but the course that makes us happy," and Lessing's that "if he held truth captive in his hand, he would open his hand and let it fly in order that he might again pursue and capture it"; and of the same kind is the proverb, "Man never is, but always to be, blessed." Against these dicta and the modern spirit which they represent, so restless, so continuously dissatisfied, Mr. Wicksteed urges the satisfactions of accomplished good, and something stable at the

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heart of endless agitation; and this is what he means by the religion of eternity as compared with the religion of time, contending that the mediæval idea of eternity was rather one of coexistence than of succession.

Two other lectures of Mr. Wicksteed's half-dozen invite special commendation; one, "The Significance of Unitarianism as a Theology"; the other, "The Fear of God and the Sense of Sin." The former takes a line that is very nearly parallel with Dr. Martineau's "A Way out of the Trinitarian Controversy." It concedes a certain reality in the Trinitarian doctrine as symbolizing God as the unconditioned source of being, as the loving and forgiving One, as the power *in* ourselves that makes for righteousness. But the Unitarian often neglects one or the other of these elements when he should bind them together in a closer unity than that of the Trinitarian theology, and Mr. Wicksteed attempts to show how this can be done. In conclusion he seems to make an absolute break with John Stuart Mill's most memorable phrase, "I will call no being good who is not what I mean when I apply that term to my fellow-creatures." The lecture on the "Sense of Sin" meets very squarely the objection made to Unitarianism by its orthodox opponents as deficient in this sense. The point urged is, that the true sense of sin is not a spiritual grace, but a consciousness of opportunity. Several of the concluding essays are sociological in their character, that of Professor Carpenter among these—a happy sign that the grandson of Dr. Lant Carpenter (the friend of Garrison) and nephew of Mary Carpenter, eager and ardent upon many lines of social help, is not disloyal to the traditions of a family remarkable for its philanthropic zeal.

Professor Carpenter's most elaborate and significant lectures are, however, on "The Education of the Religious Imagination," and "The Place of Immortality in Religious Belief," and a third on "The Relation of Jesus to His Age and Our Own." The first of these has for its purpose a plea for the sympathy of religions, the direct outcome of Professor Carpenter's Oriental studies. Here and elsewhere his view of Christianity is very simply that it is one of the great religions of mankind, one of the many expressions of mankind's universal religiousness. The lecture on Immortality discusses the causes of disbelief and various imperfect arguments, finds in the evolutionist's promise of the earth's destruction a hint of the survival of the soul, and bases the ultimate argument on man's nature as a spiritual being and the justice of God. By all means, the most interesting part of the lecture on the relation of Jesus to his age and ours is the parallel which is run between the early history of Christianity and that of the Persian Bábis, between Jesus and the young disciple of Seyyid Kázim who, in 1844, announced himself as the "Báb" or "Gate," and, after six years of labor and suffering, at a high pitch of exaltation, was put to death, maintaining to the last a serene and noble majesty. Here were circumstances precisely similar to those which so recent an apologist as Dr. Illingworth presents, as many others have done before him, for irrefragable proofs of the miraculous incarnation of God in Christ Here was neither folly nor fraud, and yet in our own time a belief in the Bab as widespread and devout as that which grew up about Jesus within fifty years after his death. Professor Carpenter's parallel will impress some readers more than others, but it is certainly an interesting one, especially in the terms of his own careful presentation.

Lectures on the Logic of Arithmetic. By M. E. Boole. Oxford: Clarendon Press; New York: Henry Frowde. 1903. 12mo, pp. 144.

Elements of the Theory of Integers. By Joseph Bowden. The Macmillan Company. 1903. 12mo, pp. 258.

Mrs. Boole's is not a work like Dedekind's 'Was sind und was sollen die Zahlen.' The lectures are supposed to be addressed to children. "The earlier chapters are suited to little children, the later ones for children of fourteen or fifteen." There are twenty-three lectures or chapters, and "not more than one chapter is intended for use in any one term." The book can hardly be said to relate to the teaching of arithmetic, for, as the authoress says, it "is not intended to interfere with ordinary methods of teaching arithmetic." It aims to take advantage of a class having been formed in arithmetic, to teach the children a little logic. The logic, not too definite for the infant mind, is wholesome—occasionally quite refreshingly so, as when the writer says: "The sentimental people who assert that everything in arithmetic can be 'proved' to children have, usually, no idea of what rigid proof means." If she would delete "usually," every exact logician would agree with her. But we wish Mrs. Boole would treat the grown people for whom she writes, in this volume and in others, a little more as she says children should be taught. "If a teacher has anything to say to children as a statement [presumably she means as an assertion or as a proposition or in the indicative mood], he should say it, not exactly as a dogma which they are bound to believe, but as a working hypothesis which they are to assume as a basis for the present." This may be going a little too far, even in reference to assertions made to grown folk; but the tendency of it is good. If we are to believe everything in Père Gratry's 'Logique,' let it be when we come to see the truth of it.

George Boole was one of the great vehicles of truth of all time. Like all the great philosophers, he possessed the power of working his way to the truth with ideas that could not, at his time, be rendered entirely distinct, for he lived before the true logic of mathematics had been called into existence. He not only had this power, common to Aristotle, Descartes, Kant, Leibniz, and the rest, but he did what only one or two of the great philosophers was able to accomplish—he positively proved the truth of his idea. Gratry is no more to be compared with Boole than the lustre of Vega or Capella is to be compared with that of Jupiter. With some *aperçus* of high truth, his mind was too much in the attitude of prayer and of preaching to see the necessity of proving what he advanced. The infusion of Gratryism into Mrs. Boole's mind does the children no harm. We only fear that it may obstruct the reception of her wholesome ideas by teachers; as when she says, for example, "Arithmetic seems to some people dry and unbeautiful; but that is because they have not soaked it in that solvent which is called sympathy."

She hardly discusses the fundamental question whether or not it be desirable to cultivate the minds of young children in the direction of deductive logic. That is a matter to be carefully considered. The reviewer believes that she is right in thinking that it is desirable. This kind of logic —the logic of "Mamma says it is wrong" —we believe to be the very kind of thought for children. But it is too momentous a question in education to be hastily decided. Once grant, however, that logical conceptions are to be developed so early, and Mrs. Boole's methods of developing them are certainly exceedingly skilful and quite admirably adapted to the minds of children.

Prof. Bowden gives an independent development of his subject. That is a merit. Any person unacquainted with the logic of arithmetic could gain enough from the book to pay for the trouble of going through it carefully and critically. Further than that we cannot praise it. Its first paragraph is as follows:

"The concept of number, in its simplest and original sense, is a fundamental concept. It is incapable of definition—that is, it cannot be exprest in terms of ideas simpler than itself."

This is not so; and if it were so, there would be no use in such a book. There is no possible account of the logic of number that is not based on the logic of relations, whether consciously or not; and number does not express a simple relation, whether the ordinal or the cardinal numbers are regarded as primitive. This has been made perfectly clear in more than one of the books with the titles of which the footnotes of this volume are ornamented.

On page 3 we meet with this: "*Axiom.* Any number is equal to itself." A poor sense of logic must a man have to entitle this an *axiom*, when on the page before he had said, "To [the idea of sameness between two numbers] we give the special name *equality*."

Whoever wishes to understand the logic of Integers should begin with Dedekind's little book, of which a translation is published by the Open Court Co. There is a good deal more to be read besides if one's appetite holds out.

BOOKS OF THE WEEK.

Annual Literary Index, 1903. The Publishers' Weekly.

Arnold, Matthew. Last Essays on Church and Religion. Friendship's Garland. Mixed Essays. (Popular editions.) London: Smith, Elder & Co.; New York: The Macmillan Co.

Baker, A. R. Coughs, Colds, and Catarrh. Cleveland, O.: The Arthur H. Clark Co. 50 cents.

Bright, J. Franck. A History of England. Period V., Imperial Reaction, Victoria 1880-1901. Longmans, Green & Co. $1.50.

Brooks, John Graham. The Social Unrest. The Macmillan Co. 25 cents.

Colquhoun, Archibald R. Greater America. Harper & Brothers. $2.50 net.

Curtis, Capt. Charles A. Captured by the Navajos. (Fiction.) Harper & Brothers. $1.50.

Duskam, Josephine. The Memoirs of a Baby. Harper & Brothers. $1.50.

Desjardins, Paul. La Méthode des Classiques Français. Paris: Armand Colin. 3 fr. 50.

Doniol, Henri. Politiques d'Autrefois; La Fayette dans la Révolution, 1775-1799. Paris: Armand Colin. 2 fr. 50.

Dopp, Katharine Elizabeth. The Tree-Dwellers. Chicago and New York: Rand, McNally & Co.

Egan, Pierce. The Life of an Actor. New edition, founded on the C. S. Arnold edition of 1825. D. Appleton & Co. $1.50.

Giffen, Sir Robert. Economic Inquiries and Studies. 2 vols. London: George Bell & Sons.

Goethe's Egmont, with an introduction by James Taft Hatfield. (Heath's Modern Language Series.) Boston: D. C. Heath & Co.

Golden Treasury of Songs and Lyrics. Revised and enlarged. The Macmillan Co. 25 cents.

Gwynn, Stephen. Fishing Holidays. The Macmillan Co.

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Hancock, H. Irving. Physical Training for Women by Japanese Methods. G. P. Putnam's Sons. $1.25 net.
Harriman Alaska Expedition. Vol. V. Cryptogamic Botany. Doubleday, Page & Co.
Knackfuss, H. Rubens. Translated by Louise M. Richter. (Monographs on Artists, IX.) Bielefeld and Leipzig: Velhagen & Klasing; New York: Lemcke & Buechner. $1.50.
Labiche and Delacour's La Cagnotte. Edited by W. O. Farnsworth. (Heath's Modern Language Series.) Boston: D. C. Heath & Co.
Lefevre, Ralph. History of New Paltz and Its Old Families. Albany: Brandow Printing Co.
LeGallienne, Richard. How to Get the Best Out of Books. The Baker & Taylor Co. $1.25 net.
Lynde, Francis. The Grafters. (Fiction.) Indianapolis: The Bobbs-Merrill Co.
Maclay, Edgar Stanton. Moses Brown, Captain U. S. N. The Baker & Taylor Co. $1.25 net.
Mathews, Frances Aymar. A Little Tragedy at Tien-Tsin. Robert Grier Cooke.
Merwin, Samuel. The Merry Anne. (Fiction.) The Macmillan Co. $1.50.
Molmenti, P., and Mantovani, D. Le Isole della Laguna Veneta. (Italia Artistica, VIII.) Bergamo: Istituto Italiano d'Arti Grafiche.
Morgan, George. The Issue. (Fiction.) Philadelphia: J. B. Lippincott Co. $1.50.
Morrow, Prince A. Social Diseases and Marriage. Lea Brothers & Co.
O'Gorman's Motor Pocket-Book. E. P. Dutton & Co. $3 net.
Orcutt, William Dana. Robert Caveller de La Salle. Chicago: A. C. McClurg & Co. $1.50.
Pierson, Arthur T. God's Living Oracles. (Exeter Hall Lectures.) The Baker & Taylor Co. $1 net.
Remsen, Daniel S. Intestate Succession in New York. Fourth edition. Baker, Voorhis & Co. $2.
Richardson, Ernest Cushing, and Morse, Anson Ely. Writings on American History, 1902. (Bibliography.) Princeton, N. J.: The University Library.
Robinson, Chalfant. A History of Two Reciprocity Treaties. (With Canada in 1854, and with the Hawaiian Islands in 1876.) New Haven: Published by the Author.
Sabin, Henry. Common-Sense Didactics. Chicago and New York: Rand, McNally & Co.
Shakespeare's Hamlet. Edited by A. W. Verity. (The Students' Shakspere.) Cambridge: The University Press; New York: The Macmillan Co. 3s.
Stevenson, Robert Louis. Prayers Written at Vailima. Introduction by Mrs. Stevenson. Charles Scribner's Sons. 50 cents.
The English Bible. (Tudor Translation.) Vol. VI., The New Testament. London: David Nutt.
The Philippine Islands, 1493-1898. Vol. XII.—1601-1604. Cleveland, O.: The Arthur H. Clark Co. $4 net.
Twain, Mark. Extracts from Adam's Diary. Harper & Brothers. $1.
Walpole, Sir Spencer. The History of Twenty-five Years. Vols. I. and II.—1856-1870. Longmans, Green & Co. $10.
Wesselhoeft, E. C. German Exercises. (Heath's Modern Language Series.) Boston: D. C. Heath & Co.
Wister, Owen. The Virginian. (Theatrical edition.) The Macmillan Co. $1.50 net.
Wright, Thomas. The Life of Edward FitzGerald. 2 vols. Imported by Charles Scribner's Sons. $7.50 net.

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